

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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BAPTIST HOME MISSIONARY SOCIETY.

The annual meeting of this Institution was held at Finsbury Chapel, on Monday evening, the 27th ult., and was extremely well attended. Dr. Cox occupied the chair.

The proceedings having been commenced by singing, Mr. JACKSON, minister, offered prayer.

The CHAIRMAN then rose and said: I have acceded, with great readiness and pleasure, to the request of your Secretary, and the Committee, through him, to occupy the chair upon the present occasion; but by no means upon the terms he prescribed; for he suggested, in his application to me, that I should not be understood as pledged to contribute anything to the cause by occupying the chair, but was simply to preside over the meeting. To this I cannot at all agree [hear, hear]. I so far differ from him, that I do intend to contribute; and I hope that every one present has come this evening for the purpose of aiding this great and good cause [hear]. I confess that I have a deep, and, I may say, a growing interest, in Home Missionary Societies. I believe that it is right to support them on the grounds of Christian patriotism. Patriotism is understood in the world in a very different manner from what we ought to understand it in the church. The most ambitious—those whose interest it is to promote the temporal welfare or distinction of mankind, or to engage in acts for the aggrandisement of nations—are called patriots, when they profess that love of country which induces them to throw in their talents and their efforts to contribute to the advancement of the nations—glory, as it is termed. But when the inspired writer in ancient times said, "Surely glory shall dwell in our land," his eye was not fixed on ambitious projects—annexation of territory to the country which he represented—but he distinctly contemplated the coming of the great Messiah, and the introduction of Christianity into the wide world for the benefit and salvation of mankind. Now, we are called upon in this Society to act on this principle of Christian patriotism, that love of country which is not restricted merely to a view of its temporal interests, but which contemplates its spiritual and eternal welfare in the improvement of its population, and their preparation for that eternity to which we are all advancing. There is another reason why I feel a growing interest in this Society. When I look at the accounts from the various missionaries, I see that they are right-hearted agents; that they are individuals prepared to persevere amidst the difficulties that present themselves on every hand, amidst even calumny and oppression; and the Society that employs right-hearted agents in this respect is one that ought to be supported. Besides, there is another view of the case—namely, the spiritual strength accruing to foreign missionary efforts by the progress of home missionary exertions. In proportion as the Home Missionary Societies prosper by the diffusion of knowledge, by the conversion of souls to God, by the establishment or enlargement of churches in our land, and by gathering the people to God, in that proportion moral and spiritual strength is brought to bear on the foreign missionary cause. By your love for foreign missions, then, I ask you to promote the interests of the Home Missionary Society, for that will sustain and give moral impulse and strength to that noble enterprise by which we send our missionaries abroad to preach among the Gentiles the unsearchable riches of Christ. It is an attractive Society on another account: that is, the comparatively small expense at which great good may be done. We are necessarily involved in great expense in carrying on the work in distant lands; but the expense at which we employ missionary agency in our own land is, of necessity, far less than that incurred by sending missionaries abroad. This is a circumstance which may well excite your benevolence; and you have a more distinct and clear view of the direct operations of those contributions which you make to the Society, by being enabled, every month and every day, if you please, to ascertain the precise movements and the general progress of the cause. The labours of a home missionary constitute one of the highest orders of Christian benevolence; it seems to me, that it is the action of a principle without a flaw. There are few of those extraneous excitements connected with it which belong to foreign enterprise and missionary undertakings; for the home missionary's name is not wafted over distant seas, nor is it inscribed in the records that are the most spirit-stirring of our Christian movements, and of our annual communications. There are few of these considerations to excite and to urge on to these benevolent efforts. There is, however, a grandeur, a true grandeur, in the self-denying course the home missionary pursues. It is, in fact, the very course pursued by the Saviour himself, who went about the cities and villages preaching and teaching the gospel of the kingdom. It is simple, scriptural, noiseless, constant in its application of effort, without seeking the applause or distinction that comes from man, and therefore highly to be estimated. It has been found of late that efforts in the more rural districts of the country have not been so successful as they were during some previous years. There may, indeed, be many reasons for this; and,

among others, one is the degree of hostility and opposition which has been employed by individuals who ought to have known better than to have engaged in such contests, and who, though they might differ in opinion materially from ourselves in things connected with Christianity, nevertheless, on no ground can be justified in exhibiting this opposing spirit. It is natural, I grant you, that where power is conferred, and where men are raised to high distinction in the land, and assume a peculiar character in connexion with the more splendid externals of religion, that, possessed of a little brief authority or a little elevated position, they should exert their energies against the humble missionary whom they deem to be an intruder into that particular portion of the land which they are called to cultivate. If they did cultivate that portion of the land—if they did, with the Bible in their hands, and with missionary zeal in their hearts, occupy the district assigned them—there need be no intrusion on the part of the Christian missionaries; and if, with such a spirit, they met an individual—they would hail as a brother him whom they now treat as an intruder. But, inasmuch as this evil exists in our land, the efforts that have been made in rural districts in connexion with this Society have been less successful than formerly. But while labours in the villages ought to be by no means omitted, they ought not to be exclusive; for the language to which I have referred, with regard to the labours of the Son of God himself, mentions the larger as well as the smaller; he visited cities and villages; and the idea has been too much entertained, connected with our exertions, that they are exclusively applicable to the villages of our country. But this is far from being a right conception of the case. The truth is, there is such a vast proportion of our population residing in mining, agricultural, and manufacturing districts, that it renders it exceedingly important to penetrate this dense population, and doing so affords us in many respects great facility for the progress of the gospel. When large towns are attacked, instead of the scattered villages and hamlets that abound in our land, our advantages in penetrating so dense a population are exceedingly great; it saves distance; it becomes the means instrumentally of large conversions; it facilitates Christian association; and is a more direct and extensive means of impressing the rising generation of our land. There is one more point only in introducing this subject to your view to which I will advert; that is, the character of the agency employed. I am exceedingly glad to find that the Committee has long cherished a sense of the importance of improving the character of that agency. They have, in the course of many years' experience, been led to correct their own former ideas. It was at one time supposed that any person would be a sufficient itinerant for the Home Missionary Society; that there would be no difficulty in finding persons for this work; and any one, however humble his gifts, might be made a proper instrument for circulating the gospel through the means of the Home Missionary Society. But the truth of the case is this, that a home missionary requires to be a man of great physical power and great mental energy, as well as a man devotedly pious and consecrated to God. Surely great physical energy is required in connexion with the expenditure of strength in going from place to place in all seasons and under all circumstances; labouring devotedly in this cause requires the expenditure of the best physical energy that is to be found. And certainly mental energy and power is required, when we consider that the most distinguished individual, as a preacher of the gospel, ever feels that amongst the greatest difficulties of his ministry is that of coming distinctly, closely, powerfully, and successfully home to the minds and hearts of the humbler classes of society [hear, hear]. Now, it requires in many respects more intellectual power and greater grasp of mind, and a more thorough understanding of all the bearings of the truth, to impress minds unaccustomed to close reasoning, or unaccustomed to listen to the regular ministrations of the Sabbath—parties very deep in the prejudice of their own minds, and surrounded by a thousand influences unfavourable to the impressions of truth. Their habits, their associations, and various circumstances require a peculiar tact and knowledge of human nature in adapting to their case those various powers and capabilities which belong to the highest order of the Christian ministry; and, therefore, the Committee have thought well and wisely in adopting a course by which they could obtain a species of agency of a superior order—of the highest order, in fact, that they could possibly find—sending forth to those fields of labour those whose peculiar powers of mind, united with the peculiar powers of their body, may adapt their best energies, and consecrate their time to this great and glorious enterprise. You will listen with interest to the proceedings that have been taken in connexion with this Society during the past year, and to the various expositions of the subject which you will hear from the speakers. I will now call on Mr. Davis, the Secretary, to read the Report.

Mr. S. J. DAVIS then read the report, which commenced by detailing the new constitution of the Society. It then referred to the stations in the rural districts, respecting which it was stated that the agents found the

work much more difficult, if not somewhat less productive, than in former years. Many of them had to contend against the influence of semi-popish errors; but it was a consolation to find that the members of the missionary churches stood firm. The stations in large towns were most numerous in the manufacturing and mining districts; and the letters of the agents were, for the most part, of a cheering character. Several new stations had been adopted [hear]. The present number of Sunday schools was 100, containing nearly 8,000 children, who were instructed by 1,000 teachers. Besides the teachers, there were, in connexion with the Society's stations, about 250 local assistants, a fourth part of whom were local preachers. The distribution of religious tracts had been attended with much benefit. The class system had been tried at several stations, but in few had it worked successfully, owing principally to the difficulty of obtaining suitable leaders. The labours of Mr. Pulsford, the evangelist, continued to be followed by extraordinary tokens of divine favour. There had been added to the missionary churches nearly 650 members, and some hundreds more had been added to other churches visited by Mr. Pulsford. Under the head of "Appropriate Agency," the report stated that the Committee were frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty, however, was occasioned by the limited supply of appropriate agency. Men of sound understanding, general information, popular address, and laborious habits, as well as decided piety, were heard of much less frequently than the necessities of home missionary institutions required. The Society commenced the year with a debt of about £1,000, the larger portion of which had been reduced by the payment of the valuable bequest of the late Dr. Newman. The balance against the Society was at present £200. The report concluded by an appeal to the friends of the Society to sustain it by increased funds.

The TREASURER then presented his accounts, from which it appeared that, at the last audit, there was a balance in his hands of £109 4s. 2d., which, added to the receipts of the year, presented a total of £5,902 3s. 9d.. The expenditure, including the payment of the banker's loan and interest, amounting to £823, was £5,902 2s. 9d., leaving a balance at the banker's of 1s. The sum of £200, however, was still owing for money which had been borrowed.

Dr. GODWIN said: I begin to think whether I have not done wrong in allowing my inclination to overcome my better judgment in yielding to the kind and pressing solicitations of your secretary, to take an introductory part in the proceedings of this evening. The fact is, the present state of my health renders it very questionable whether I should engage in any public exercises at all; but, at my time of life, and in my state of health, I feel anxious, while any portion of life or strength remain, to do something in aiding the progress of a cause to which my life has been devoted, and in which I hope, to the very latest moment, to feel a deep and lively interest [loud cheers]. These annual meetings, which have been productive of so much good, and have been the source of so much pleasure, form a very important feature, in my view, in that change which has come over the spirit of the times. Within the memory of many of us who are now present, there were no such annual gatherings; we felt ourselves more insulated, more disjointed—we were not refreshed with these pleasures; we had not the anticipation before us to cheer us during one part of the year, and the pleasing remembrance to encourage us during the other part of it. I suppose very few have omitted to compare these annual solemnities with that wise and benevolent appointment which prescribed stated seasons, when all the tribes should meet together for worship at Jerusalem. I suppose we have been reminded of this circumstance by our own festivities. We have often been refreshed; our hearts have been cheered by beholding each other's faces; our spirits have been refreshed by Christian intercourse; and we have returned to our various stations with a humble but firm determination to go forward in the strength of the Lord God, making mention of his righteousness, even of his only. The Baptist Home Missionary Society forms a part of that apparatus by which our own section of the great Christian family is and has been attempting, for some time past, to diffuse the knowledge of our Lord Jesus Christ. We have our colleges for our students, schools for our children; one institution which takes the charge of our foreign mission; another specifically designed to aid in the translation of the Word of God: we have a mission for Ireland specifically, and the spheres of this Society are the towns, and villages, and cities of our own native country. And without making any improper comparisons, we may safely say that it would be inconsistent, nay, it would even afford reason to look with jealousy upon our benevolence in all our foreign operations, were we to neglect home. Without entering on topics which must be familiar to the minds of all, I shall proceed to discharge the duty which is now devolved upon me, in submitting the following resolution to the approbation of this meeting:—

That this meeting regards with satisfaction the amendment which

has been effected in the constitution of this Society; that it acknowledges, with devout and fervent gratitude, the cheering tokens of Divine approbation which have attended the labours of the agents during the past year; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee.

I have, then, to ask for your concurrence, in the first place, in the amended constitution of this Society. There is, it has often been remarked, something like a tendency to decay and disorder in everything which is the offspring of human wisdom. All our institutions, whether civil or ecclesiastical, need frequent revision, in order to accommodate them, to adapt them to the circumstances of the times in which we live. Society is always changing in its aspects and in some of its features; and therefore it is requisite that every institution which has for its object any great and important end, should frequently come under revision. The manufacturer acts upon this principle; his old or long-used machinery is frequently examined, in order to repair any defects—in order, if necessary, to substitute something entirely new for that that has become obsolete or less appropriate; and this has been the object of the Committee in revising the constitution of the Society, and submitting it to your approval. And, indeed, it is a most unfortunate thing when people become pertinaciously attached to anything that is old, merely because it is old [hear]. This has been the case with some of the most unfortunate proceedings in all civil governments, and in all societies whatever; but, happily for us, our religious system admits of the most scrutinising examination, and of any improvement which may be suggested by further light or by an increase of knowledge. We are not stereotyped [loud cheers]—we are not bound by the laws of the Medes and Persians; we have no spiritual or ecclesiastical courts to which we must submit our regulations; we have no diocesan authority to which we must propose all our alterations and improvements; we are our own masters [loud cheers]—and ever may we remain so! [Renewed cheers.] Never may the officious meddling interference of Parliamentary Commissioners disturb this Society! [cheers.] As all our funds are raised by voluntary effort, as we receive no pay and ask for no emolument from the State, as all our funds, and the expenditure of these funds, are open to the examination of the public—it is but right that we ourselves, without any foreign interference, should have their exclusive management [loud cheers]. And the Committee have proceeded in the exercise of this right as far as their functions will admit; they have revised the constitution of this Society, and they have presented the substance, the result of that revision, for your approbation this evening. And what is it? You have heard in the report. In the first place, one object has been to give it an appropriate name, or rather to register that name. For a long time it was called the Baptist Itinerant Society. It was felt, after a season, that there was something not sufficiently specific in this appellation, and it began to be called the Home Missionary Society. I know not whether at any public meeting it received this name; however, it has done so generally; but now it is registered, that this is to be henceforth its appropriate, its exclusive name, and in the circumstances in which we are placed this may not be altogether unimportant. In the next place, it seems by the report, that the alterations provide for a more distinct and full statement of the objects of this Society, and the method of securing them. For some time the labours of this Society were principally directed to village preaching. I would not have the meanest or smallest hamlet in the kingdom neglected; but most assuredly there was a large expenditure both of funds and labour for a long time directed to the more thinly inhabited portions of the United Kingdom. I rejoice to hear it now stated, that the object is to consider large and populous towns as well as small villages, or the rural population. I rejoice to hear that the intention is to endeavour to establish stations which may themselves become the centres of effective operation and auxiliaries to the present Society. Then, a third alteration in the constitution of the Society is to enlarge its constituency by reducing the qualifications for a member, and thus extending the elective franchise [cheers]. I trust this will meet with the acceptance of all our friends; and in addition to this there is also provision made in the amended constitution for a more popular influence over the whole Government and management of this Society; every member for a small amount of subscription has a vote; and not only so, but any twelve members of the Society, if they ever suspect anything is wrong, have the power to call for a special general meeting, and there to rectify every error, and adopt every improvement that may be suggested; and I am sure any twelve of our subscribers would manage the matter far better than Parliamentary Commissioners. Besides the amended constitution, the resolution I have read calls upon us to express our gratitude for the additional goodness and the measure of success which has been granted to this Society; and certainly it is a matter which should call forth our warmest gratitude, that it has not been permitted to labour in vain, or to spend its strength for nought. Much good has been done confessedly by this and by kindred institutions, both in a direct and in an indirect manner; there have been many great and important results arising from the labours of this Society, and other kindred institutions directly. Without any unkind and un-Christian feeling—without anything like sectarianism, one may venture to ask, What would have been the condition of our native land had it not been for the voluntary efforts of those who receive no State-pay, and scarcely any protection whatever? At first those labours and labourers were treated with contempt, indignation, and scorn, but still they laboured on; and notwithstanding all the spleen of country squires [laughter and loud cheers]—and all the vexation of magistrates, and regular and expected annals of visitation-sermons, yet still the labourer went on and went on, till, altogether to the surprise of such men as those to whom I have referred, they saw chapels and schools and conventicles—or whatever they please to call them—covering the length and breadth of the land [loud cheers]. And I may venture to say in sober truth, that the whole nation is indebted to the voluntary efforts of the Nonconformist body for a large portion of its piety, the extent of education, and

for the improved tone of moral feeling. Not only, however, have there been effects of a direct kind, but indirectly much good has arisen, and, perhaps, in some respects, almost as much good from the labours of this Society and other kindred institutions, as in a direct manner. There has been a re-action even on the Established Church itself. By means of the efforts of Dissenters, they have even roused from their slumbers, and there has, in many instances, been put forth an energy and been manifested a zeal which appeared to be latent and altogether useless for a long period of time. How is it that Churches begin to be built now by voluntary subscription altogether? How is it that so many schools in the Established Church have been erected. We all know something of the reason and nature of these movements. It is enough for a Methodist or Dissenter to go into a neglected place and build a school, and presently all is zeal and sympathy to have a fresh school. It is only necessary for Dissenters to look after the spiritual and temporal necessities of the poor, and immediately there comes forth a host of donations of bread and soup and coats and blankets [laughter and cheers]—to bind them fast to the Establishment, to keep them from the sectaries. Why, perhaps, in all these cases, at least some of them, the motives may not have been altogether of the purest kind; but still, notwithstanding though there may have been—through the infirmities of human nature—improper motives, there still remain a large residuum of good produced by this kind of re-action, for which I do really think the whole bench of bishops ought to thank the Nonconformists [cheers]. I have only to move, in addition, that the report be printed and circulated; and I hope it will be useful in increasing the subscriptions and cheering the hearts of the labourers. And, in conclusion, let me hope that the society will be able to go on without the help of the doctrine of purgatory. It is known, probably, to you, sir, and it may be to many of this assembly, that it has recently been stated, that it is altogether in vain to expect any great and precious fruits without a thorough belief in the doctrine of purgatory. The celebrated author of "Christian Developments"—who remained long enough in the Establishment to Romanise a large portion of the clergy, and who has recently joined the Papal community—distinctly states it as an indisputable fact, or truth, that, though there may be some saints of high virtue who may be capable of other motives, yet we may not expect great efforts or sacrifices to be made but under the influence of the doctrine of purgatory. How is this? Will you allow me, for one moment, to explain it, as, perhaps, some in the present assembly may not be acquainted with the rationale of this; they may not see how the doctrine of purgatory is to help the missionary society and all benevolent efforts. This is the theory. There is one baptism for the remission of sins; post-baptism sins have no second baptism to wash them away. The church has no power after the first baptism; then all the sins committed after baptism must be wiped away by penance; and if the penance be not fully endured in this world, then comes the pains of purgatory hereafter to complete it. Now it is supposed there is nothing that can so arm the mind with moral courage and inspire it with heroism, as the hope that, by being very active, and making many sacrifices, and enduring all manner of privations in this world, we may not lessen the pains of purgatory in the next. It is declared, that there is no motive, no power to operate generally on the human mind and produce religious action, like purgatory. How is it that your society has kept on all this while? That the Baptist Home Missionary society has gone on, year after year, labouring, and with a considerable degree of success, without the aid of this potent dogma to influence the mind. I am sure we, as ministers of the gospel, have seldom alarmed our hearers with the idea of purgatory when we have been preaching missionary sermons, whether home or foreign; yet, somehow, the society has gone on increasing and extending. How was it such men as Swartz and Brainerd ever went forth—or Williams, or Morrison? It may be said that these were saints of the very highest order. This would be singular to happen out of the line of the pretended succession [hear, hear]. But what has sent missionaries to the east, the west, the north, and the south, and is now expending life freely and funds liberally to carry on the great and glorious cause? Oh! there is a motive powerful and strong, to which the alarms of purgatorial pains bear no comparison. What made the apostle labour? what inspired the early and primitive Christians with so much ardour? what has produced all the efforts of modern evangelical Nonconformists and others? There is a motive, and it is this, "The love of Christ constraineth us." Will you allow me, in conclusion, to say, that, as the Committee does not intend to endeavour to frighten you into liberality by presenting to you purgatorial pains, so we hope, in return, you will preserve our treasurer from the purgatory of a heavy debt and an empty exchequer [laughter and loud cheers].

Mr. D. KATTEENA, minister, in seconding the resolution, said: I rejoice, more than I can well express, in the change which has been effected in the constitution of this Society; and, dry as the subject may appear, I feel persuaded that a more important topic has never engaged the attention of the committee. Nothing, in my view, can be more fatal to the stability and interest of any institution than the absence of efficient popular control. I believe that the day is coming that will shed a flood of light upon all our religious institutions; and I rejoice that our Baptist societies have, one after another, been adapting themselves to the times, and anticipating as it were the day of trial. I rejoice to think that these movements are not dictated by pressure from without; but that within the committees themselves the truth is recognised, that these are essentially popular institutions, deriving their mainstay and stability from the people, and, therefore, rightly subject to the will and control of the people. I go a step further than my esteemed predecessor, who has expressed his satisfaction at the change because it has been an extension of the elective franchise. I rejoice that, so far as this Society is concerned, the committee have adopted the principle of complete suffrage [cheers]. It is to the people that we must look for the support of these institutions. They are the sources of their strength and stability. We must not look so much to

the munificent donations of the few, which, in their very nature, are temporary and transient, and will, when they are extinguished from the cash account, become as serious an embarrassment as the relief they afforded was acceptable. We must look to the many whose single contributions amount to nothing, but the aggregate of which supplies a large sum, and, what is better, proves a deep widespread sympathy, which is the only sure pledge of a permanent existence. Therefore, I rejoice that this change has been effected in the constitution of the Society; that it is now, to the fullest extent, a popular institution. It is peculiarly fit that the Home Missionary Society should derive revenues from such resources, for it is a society of the people for the diffusion of the gospel among persons of their own class. It is not a creature of charity, supplied by a few munificent benefactors, and shrouding all its concerns in a secrecy which never was intended to be penetrated; but it is a society emanating from the people, and aiming to promote their happiness. Therefore, it is the people themselves labouring for their own benefit and amelioration. On this ground, again, I rejoice in the change commemorated in the resolution as a step in the right direction; as a step leading to what I hope all our institutions will become—a popular institution, in which all the members stand on equal ground—in which wealth and talent make themselves felt by their moral influence alone—the only kind of influence which is never suspected, never thwarted, never despised—which can even bear absolute control without exciting other feelings than those of confidence, gratitude, and admiration. If the Report contained no record beyond this, I should advocate the resolution, and say, let the Report be printed and circulated. It will show the members of the churches, that whether the success be more or less, whether the conversions have been few or many, whether you have succeeded more in the towns than in the country, or in the country than in the towns, the committee, at least, have been actively engaged in strengthening the foundations of the work, and thus laying solid ground for future and more extensive operations. But this is not all: the resolution which I have the honour to second, calls upon us to rejoice in the cheering tokens of Divine approbation which have attended the labours of the Society during the past year; and there are one or two features connected with that success on which I would claim a few moments' indulgence. One of those features is this,—that the success of home missionary operations has been greater in the large towns and cities than in the rural districts. I scarcely know why that should have been mentioned as something special and singular. In my view, it represents nothing but the most natural and ordinary course of things. The whole career of social and political improvement in this country begins invariably in the towns, and the towns have always taken the lead in every advancement in knowledge and civilisation. In fact, we might say the artisan and mechanic have been the great teachers of the land. It has been from them that the tide of knowledge has flowed over all the other portions of the country. It is true, there is a party who hold different doctrines for their own purposes—who tell us that we ought to be subservient to the lords of the soil, and that they ought to be the paramount rulers and teachers of the land; but, whatever they may say, we know the course of events has never marked out this as any reasonable expectation. We know that the plough, though it may be an emblem of physical strength, never was the type of intelligence [cheers]—never was the sceptre or symbol of wise and peaceful legislation. Therefore, this fact, which is specially mentioned in the Report to which we have all listened with so much interest, is, I confess, to me a cheering representation—an encouragement to future labours. Let us go to work in the towns; let us imbue them with the spirit of Christianity, and past experience gives us reason to believe that the result will extend itself to neighbouring districts till it enters every hamlet, penetrates every cottage, the stone walls of the thick habitation that contain the hum of citizens, and with the gush of every rill the praise of cities shall sound from shore to shore, and the song of praise and gratitude shall be, "The Lord of Hosts is with us—the God of Jacob is our refuge." But small as the measure of success may appear in the rural districts of the country, for my own part I am only surprised that it should be so considerable, when we reflect not merely upon the thick veil of ignorance we have to penetrate, but on the many depressing influences against which we have to work. The only wonder is, that there should have been no decline in the ordinary and uniform course of success. The Report has made reference to certain mean and ungenerous efforts of certain parties to counteract the labours of our home missionaries. The Report has not specially mentioned from what quarter they have proceeded, nor was it necessary. There are certain strokes of character by which particular religious communities, as well as individuals, are more accurately described than either by a definition or a name, and this is a stroke of character, which I hope, for the credit of our religion, can belong only to one sect in the country [hear, hear]. How can we expect great success so long as our rural population are under the power of a system which has mapped out the country for its own occupation, and which denounces all the agents of this and kindred societies as unauthorised intruders into a private sphere, which will acknowledge no excellency that is not of its own growth and production, which requires to have placed under its own control the entire instruction of all the people, which demands the training of all the young, the visitation of all the sick, the performing of all the offices from the first designation of infancy to the burial of all the dead—except that despised outcast from the covenanted mercies of God and the church—the Dissenting minister [loud cheers]. Let the Dissenting minister be as mild and as tolerant as he may; let him never lift up his hand to touch the sacred ark of ecclesiastical monopoly; let him labour on for an entire generation, in patient endurance, without breathing a syllable of rebuke against that mighty system that has overshadowed his best labours; yet it will not do. The excellency that could neither be extinguished nor emulated when living, shall be insulted when dead [loud cries of "Hear, hear!"]. Perhaps he may be permitted,

as a special favour, to deposit the bodies of his little ones where they may moulder away unnoticed into consecrated dust; but his own cold ashes, in the sight of his bereaved widow and mourning family, shall ask for burial in vain, and cry out to humanity and religion in vain—"Give us a little earth for charity" [loud cheering]. There is not the meanest of your agents who, amongst all his various discouragements, may not congratulate himself that he is not the tool of a system whose ministers need not indeed cease to be Christian, but often do, nevertheless, cease to be men [cheers]. But let us consider for a moment to how small an extent these efforts have succeeded. Here and there, it is true, we are told they have succeeded in subtracting a stray lamb from the Sabbath schools, or stealing a poor member from our congregations; but these are exceptions, and in neither case are the numbers considerable. The wonder is, when we consider that this system of coercion is going on more and more in every parish through the country, not that a few persons should be brought under it, but only a few [hear]. The wonder is that, with the overwhelming influence, some of our schools and stations have not before this time become utterly extinguished. But such is not the result, nor, in my opinion, need any such result be anticipated. I have a better opinion of the poorer classes of the community than certain politicians of this world, who, for their own purposes delight in representing them as ignorant and debased—as depraved and irreligious. They may want many things, it is true—they may want more polish, more cultivation—perhaps in many cases they may want the necessities of life—thanks to the busy Legislature which, for so long a period, interposed between them and the arrangements of a beneficent Providence; but one thing is clear from the Report, they do not want for moral courage and independence of mind [cheers]. Why, there are hundreds and thousands of men in this country who, from their wealth, their influence, and their standing, have no need to quail before the highest Church dignitary in the land, who would, nevertheless, be ready to shrink into their shoes for very shame if they were found defiling those shoes with the dust of a conventicle [hear, hear]. But this spirit does not prevail to any extent among the poor; and this proves to me that there is a vast body of the poorer classes of the country who will not barter away their dearest religious interests for money—who will not go to church for a mess of pottage, however arbitrarily they may have waved over them the sceptre of ecclesiastical despotism by the hands of men who, with all their refinement and respectability, are not ashamed to go crouching to the civil power and say—"Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread" [cheers]. Now, as long as we see this spirit of independence among the poor, we may well be encouraged to hope for better days. This shows that in the foundations of the body politic there is the root which, however mean, and rugged, and unsightly, and contemptible it may appear to ordinary and vulgar eyes, is nevertheless the medium through which the sap and vigour of all our political, moral, and religious glory as a nation must ascend till it reaches at last the uppermost bough of the aristocracy. Principles work upwards. In the days of our great Master, when no one understood it but himself, his own far-seeing wisdom laid hold of this principle, and not only made it the basis of his proceedings, but the rule of proceeding to his followers, "Go ye into the highways and hedges, and compel them to come in, that my house may be filled." All the verdure and fruitfulness of the branch come to it from the root; therefore, if we neglect and despise the poorer classes of the community, we are trampling upon the resources of our own strength. Let us instruct them, elevate them, imbue them with the spirit of charity, and then we shall accomplish a great work, a work that will extend itself, and reach all other classes through them. Let us go to work here, and the influence will rise and rise through all the lower and intermediate stages, till on the highest pinnacle of the social fabric there shall be planted the sacred banners of triumph, on which the finger of God's own Spirit has inscribed, as in characters of light, "Holiness to the Lord." But there is one more point on which I will touch. Every one now speaks of the mighty efforts being put forth for the revival of antiquated heresy and exploded superstitions. It would be folly to deny that these efforts have to a very great extent succeeded; but I would ask, in what quarter? They have succeeded among the rising clergy, who cannot be supposed to be fortified against principles that go to advance and strengthen their own secular interests. They have succeeded among a class of politicians who view a system of religion just as it can subserve their aims at power. Perhaps they may have succeeded among the higher classes of the community, with which the clergy are linked in a thousand diversified ways. But have they spread among the poor? I ask the question with emphasis. Have they succeeded among the poor? I throw not [loud cheers]. So notoriously have they failed here, that it has become a principle with them, "Leave the adult population alone, and give us the children" [hear, hear]. I learn a lesson, also, from this, and I take this to be among the most cheering and encouraging signs of the times. Let them go on to labour with increasing zeal and activity; let them earn new praises or new expostulations, I care not which, from the Vatican [hear, hear] let them go on, like the scribes and pharisees, to compass the land that they make one proselyte; let them be as constant and vigilant as they will in their visitations of the poor; let them go parading through the streets and lanes as I have seen them, with their humble Levite behind them, bearing the sacred vestments, without which it is impossible to admonish men as to the disposal of their worldly affairs, or to soothe the sick man to his tomb; but let this and kindred societies discharge their duty faithfully, paying a due regard to the religious training of the young; and I suspect that many a long year will elapse before they will persuade the millions of Britain, that true religion consists in a pompous ritual, in apostolic succession, in lighted tapers, in endless genuflections, or even in the perennial flowing of a weekly offertory [loud cheers]. But there is one simple view of our work in which we must be all fully agreed, that is, that whatever may be the results, results are not

in our hands; we are responsible for one thing, that is, the bringing of truth and error into collision and conflict. We are responsible for the dissemination of the truth, and if we fulfil this work conscientiously and faithfully, I believe we shall be approved unto God and successful amongst men. I only wish truth and error to be brought into free conflict; I ask no advantage for the one or the other, and I have no fear for the results. Give me God's truth, and I do not believe that any of the falsehoods of the world can stand up before its light and majesty [hear, hear]. I should as soon believe that a demon could stand up before the purity of an archangel [cheers]. Give me the truth of the Spirit, I do not ask for the mysterious sanction of apostolic succession, if such there could be; I do not ask for the dispensation of sacramental grace through the tips of my fingers; I do not ask to have fetters put on the human mind to favour my progress. I should immediately suspect a religion that attempted to restrain the free exercise of thought. Christianity has no secret doctrines; no doctrines that require to be covered with a shrine into which consecrated feet alone may enter. Let the superstitions of mankind skulk into their hiding-places; let credulity seek an asylum from the light of truth; Christianity bears written on the portals of the temple, "He that doeth truth cometh to the light" [cheers]. I do not ask for the support human authority, nor the intervention of human power. Perish the carnal weapons [loud cheers] that would even overthrow the power of antichrist himself, by the very means which exalted him to sovereign authority, and brought the nations of Europe in subjection to his feet. Give me truth. Let truth alone confront her proper antagonist. I look, therefore, upon the man who brings truth and error into conflict as a benefactor to the Church and the world; and however unpretending may be his labours in the estimation of the world, I rejoice in them because I believe they will bring about that contest of truth and error which must take place, and will certainly end in the triumph of the former. I look upon such a man as only the second cause to bring about those victories which shall be celebrated alike in heaven and earth, in one general triumphant song, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ" [loud cheers].

The resolution was then put and carried.

Mr. W. MIALI, minister, rose to move:—

That this meeting, while it rejoices in what has been effected, is convinced that the amount of agency employed by this and kindred institutions is altogether inadequate to the moral necessities of England, and would, therefore, express its earnest desire that the funds of the society should be considerably augmented, so that the number of missionary stations and agents may be greatly increased, both in the agricultural districts and in large towns, in every part of the country.

The resolution which I have just read refers to two points of great interest: the first is the success which has already attended Home Missionary operations; the second, the moral necessity of which England is still the subject. On the first of these topics you have already been addressed, and most expressively, by the speakers who have preceded me; to the latter, therefore, I shall confine my attention. In proceeding to do so I may be permitted to express the conviction that it is scarcely possible to select any subject on which it is more desirable that the attention of this meeting should be fixed. When brethren come together on occasions such as the present, for the purpose of transacting the business, and celebrating the anniversary of our several benevolent and religious institutions, it is natural and proper that we should indulge in strains of gratulation, in tones of hilarity. I cannot help thinking, however, that it is peculiarly desirable that at the same time we should contemplate what remains to be done, as well as remember, in order to induce feelings such as those to which I have referred, what by the grace of God we have been enabled to accomplish. Nothing can be more delightful or appropriate than the language, "Come, behold the wonderful works of God;" or than the response awakened in the hearts of interested and listening brethren, "The Lord hath done great things for us, whereof we are glad." But it becomes us, I think, to anticipate future labours, and to contemplate what yet remains to be done; to fix our eyes upon the many interesting missionary churches with which our land is studded; to mark the consistent but unostentatious labours, long and well-sustained labours, of their devoted missionaries and pastors; to mark the glowing zeal and almost apostolic success of our esteemed evangelist; to regale our eyes with spectacles of the thousands of children that, Sabbath after Sabbath, are instructed in our several missionary schools. All this were to call into exercise emotions of the deepest and purest joy. All this, however, if we, at the same time that we do this, forget that ignorance and irreligion still characterise the masses of our land, that the immense and overwhelming majority of our fellow-countrymen are still unacquainted with the saving efficacy of Divine truth, were most fearfully to practise self-imposture, and most effectually to incapacitate ourselves for the discharge of those duties which Christianity renders obligatory, and which our fellows, as perishing immortals, must certainly demand at our hands. In order that we may duly estimate the description of labours which are required from us, or which constitute the moral necessities of England, it is, I submit, of great importance that we should bear distinctly in mind certain elementary, it may be, universally-known truths—but, I think, very generally-forgotten truths, also—which have been again and again adverted to on platforms like the present, but which can never be too frequently presented to the minds of such an audience as this. I refer to such truths as these—those that lie at the basis of, and are involved in, the apostolic declaration, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel"—the truth, that while universal benevolence is the duty of all Christians, it is especially incumbent upon us to put forth every exertion we can command, in order to the spiritual well-being of those among whom our efforts may most readily be brought to bear [cheers]. To look back, after having put our hands to the plough, and pushed the share along the barren, or worse than barren, wastes of heathenism—this were deeply criminal; but to suffer Britain's fields to lie

fallow, this were to contract a degree of guilt which it is scarcely possible for language to exaggerate [cheers]. The thousands, and perishing thousands, in heathen lands address themselves, and that most eloquently, to the generosity which it is the province of right principles and purposes to induce; but, most assuredly, England's unhappy children appeal not so much to our generosity as to that sense of justice which is inherent in us all, and which is one of the most prominent features brought out to view under the operations of the God of Christianity. To be just before we are generous is the counsel of the common people, whose proverbs, however trite and homely, ordinarily rest upon the substratum of principle. To be just as well as generous is advice, at all events, which it will be safe for us to follow. Exert yourselves on behalf of those whose light is darkness, and around whose gloomy habitations the beams of the Sun of Righteousness have never played. Say some, Put forth your best energies on behalf of the inhabitants of your own beloved land; say others, What do we suggest? Simply this,—that, while we must regard the former, it is at our peril to dare to disregard the latter.

"From Greenland's icy mountains,
From India's coral strand,"

from the long-oppressed and much-enduring hordes of Africa, from the countless myriads of the Celestial Empire, the cry breaks forth upon our ears, tumultuous as the sound of many waters, "Pray supply us with the bread of life." Shall we disregard this cry? shall we hesitate whether we shall entertain such an application? Assuredly not. The heathen appeal to the tie of that common humanity which exists between us, "For God hath made of one blood all the nations that dwell on the earth." But the inhabitants of this land appeal to a special relationship, for they are emphatically our brethren and kinsmen according to the flesh. If we look abroad in order to discover what it really is which constitutes the moral necessities of England, I think we shall find that many of them have been created, at all events have followed quickly and certainly in the train of our greatly advanced condition of civilisation. Our vessels navigate our seas, and are laden with the productions of all lands; our facilities for inland transit have increased until to describe a man as professing ubiquity is scarcely hyperbolic; our cities are illuminated at midnight, and are invested with a splendour rivaling noontide, and realising the fancies of heathen fables. What is the effect of all this upon England's population? We aver, not the production of unmitigated ill. We believe the advantages that have arisen from it are manifold and multiform; but we believe that along with them it has given rise to evils, incidental it may be, of the greatest magnitude. The community may be divided into two classes, one of which may be regarded as comprising those who are the worshippers of the idol Mammon; the others, those who are its sacrifices. The former class consists of persons whose whole energies, or nearly so, appear to be expended in an endeavour to increase as many luxuries as their position will admit, or to rise to the occupancy of a grade of society immediately above them. The other, day after day, month after month, toil on in an endeavour to realise a sufficient maintenance for themselves and their families. Thus the population, whether rich or poor, have their minds chained down to the vanities of the present world. Thus situated, what does it become Christians to do? Shall we attempt to roll back the tide of civilisation? The idea is as absurd as the endeavour would be fruitless. But shall we do nothing, either in our persons, or in the persons of the agents of this and kindred institutions? Addressing ourselves to the prosperous, we should charge them, in the language of Scripture, "that they be not high-minded, and trust not in uncertain riches; that they should take heed to be rich in good works, willing to communicate, ready to distribute." Addressing ourselves to the poverty-stricken, we should exhibit before them the unsearchable riches of Christ. We should go where Mammon's votaries congregate, and where his victims tread; and we should set up the standards of the Cross, implicitly relying on the declaration of that Being who died upon it: "And I, if I be lifted up from the earth, will draw all men unto me." Some of the necessities of Britain have been occasioned also by the very success with which God has been pleased to accompany our foreign missionary efforts. It seems to be a law of our present state of being, that we should never realise any great and external good which shall not be made to involve or maintain corresponding duties. Some fifty years ago, the churches of Jesus Christ in this country were awake from the lethargy in which they had reposed, and made to assume their missionary character. From that time to the present, the results of our missionary efforts have not been so great as we might have desired, yet some inroads have been made upon the territories of the Prince of Darkness. The very circumstance of our venerated forefathers and beloved brethren having taken this position, renders it obligatory upon us to continue and to increase exertions of a similar character. Many of the early supporters of the foreign mission have since died, and we must occupy their vacant posts; and where are we to find supporters for it, except in our church at home? The missionary cause, in its own nature, is expensive. Where two or three missionaries have laboured for a few years, we are earnestly solicited to double their numbers; and hence arises a necessity, in order to meet the demands of foreign labour, that a greater measure of support should be afforded to our home missionary institutions. If there be any charm in the names of Sutcliffe and Fuller, Mears and Carey, and Marshman and Ward,—if there be any appreciation of the self-denying and night-long labours of the recently devoted Yates—if there be any sympathy with the heroic, the undaunted, the beloved, and lamented Knibb in his constant labours for the salvation of Africa's sons, then it is incumbent upon us and all whom we can influence to lend a hand to home missionary efforts, and with more energy than ever to seek the spiritual well-being of our land [cheers]. The necessity for home missionary operations also results from the fact, that "another gospel" is preached in our land, and that, too, by men who occupy the posts professedly of Christian teachers, and who receive the pay of the State. In conclusion, I will simply

say, that it is by the preaching of the Cross that we must expect to overturn that which is evil, and to effect that which we desire in the souls of our fellow-countrymen. There may be the representatives of the ancient Pharisees, who regarded the preaching of the cross as a stumbling-block, and there are certainly the representatives of the ancient Greeks, who deemed it foolishness; but as it ever has been, so it ever will be—"the power of God to salvation to every one that believeth." If there be any truth in the axiom, that all souls are equal, and that we are bound to seek the welfare of those most contiguous to ourselves, we must put forth more strenuous efforts than we have ever yet done on behalf of benighted England [cheers].

Mr. H. BURGESS, minister, in seconding the resolution, said: The first thing that suggests itself to my own mind in reading this resolution is the peculiar and ominous character of that destitution of which it complains. It is not a destitution arising from persecution; for, although some little annoyance may be felt by those who labour in rural districts, still this does not stand in the way of our operations, and must not be considered for a moment to enter into that obstruction and destitution of which the resolution speaks. Nor is it literary destitution, since the appliances which are necessary for doing good in this respect are by no means deficient. We have bibles in abundance, and tract societies issuing their publications by millions. Nor is it, in my opinion—for I must demur to what has been said on this subject—the destitution of appropriate agency. Nor is it the want of funds. It is well known in our country that there are funds quite sufficient for presenting every village in it with adequate religious instruction, were those funds turned into the channels which, I have no doubt, in many instances, our ancestors designed. I would, however, suggest that the deficiency is more apparent than real. The peculiarity by which home missions have been distinguished is this—that it is impossible to combine into one report or statement all the various operations carried out in the country. If a servant girl contributes a shilling to a foreign mission, it is recorded. If a man, inflamed by the spirit of his divine Master, be disposed to consecrate his life to the service of the heathen, he must be placed under instructions for the work, and his name must be published abroad; but this is not the case with all those who contribute or labour in our rural districts. During the period that I have taken an active part in home missionary operations in that district where, for fifteen years, I have been permitted to labour, it has always been a subject of lamentation which we wish to rectify, that we were unable to bring the results of our operations into the report of your institution. We have three stations in connexion with our church at Luton, which may be distinctly called home missionary stations, for which we find agents and contribute the entire expense. This amounts to a considerable sum in a year, but nothing whatever is said respecting it. This is the case, more or less, in all the churches of the land; and, if it could be published in one report, would show as large an amount of contribution and a larger amount of direct effort than is put forth by the Baptist Missionary Society. There may be something discouraging to those who bear the burthen and heat of the day in this institution, that they have so small an amount of contribution to report; but they must be content to be the instruments of Divine Providence in working out the will of the Most High in his appointed way. If you cannot present the Society to the world as a broad ocean, you must be satisfied to exhibit it as the gentle dew which distils from heaven, the multitude of whose drops form themselves into streamlets, which streamlets form the mighty sea [cheers]. There is something besides this which make the Society present an appearance of less usefulness than it actually possesses, that is, the singular modesty with which all its proceedings, so far as I am aware, have been conducted. We have a rule in our Church that in all our institutions we will pursue our course of love to God and desire for the souls of men, not intruding ourselves into politico-religious subjects. Allusion was made to the fact by one of our agents, a most excellent man, who laboured in the vicinity of Catholics, in one of his reports which he was required to send to the Committee, that much harm had been done by the labours of the Roman Catholic priest. We looked on this matter as something that might be true, or require a small portion of dilution arising from the necessary feeling which labourers who are opposed must put forth, and we expunged it from the report, which was about to be presented to the meeting [marks of disapprobation]. At our stations we gave everything to the people, and received nothing from them, and thought we were doing good; but, as the poet says, "The course of true love never did run smooth;" yet after all we found that we could get nothing to raise our own cause, and swell the amount of our efforts among our neighbours. There is another body which presents itself in a different aspect. I allude to our Wesleyan brethren, who have adopted a plan which I would suggest we ought to pursue. In carrying on our labours in the villages they raise contributions for the Missionary Society, and in many cases procure £5 or £10 per annum. This Society has been allowed to live in the dark; and I would again suggest that, if it be possible, all the contributions for home objects should appear as part of your expenditure. There is, however, in connexion with our various churches, an amount of effort put forth which nothing but the great day of God can disclose. These efforts have been blessed to the conversion of souls, and but for these efforts, as far as the instrumentality of man is concerned, those redeemed spirits would not have been able to rest through all eternity with their Father and their God [cheers].

The resolution was then put and carried; after which the collection was made.

Mr. S. NICHOLSON, minister, rose to move:—

That this meeting, fully persuaded of the necessity of Divine influence, and the importance of the humble and devout recognition of it, would affectionately urge the friends of the Society to make special prayer for the out-pouring of the Holy Spirit, not only that the work of God might advance in heathen lands, but that true religion may flourish in the churches at home; that a larger number of efficient missionaries may be raised up to preach the Gospel to the perishing millions around us; and that the labours of all the agents may be attended with an amount of success heretofore unknown.

This is a wide field, over which I must pass in the most cursory way. The resolution reminds us of our entire dependence upon the Spirit of God, a dependence distinctly acknowledged by men who were themselves eminently qualified for the great work of evangelising the nations, and one of whom, perhaps the greatest, said, "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." The extent of our dependence upon the Spirit of God it behoves us all devoutly and constantly to remember. We may amend our constitution, and if the constitution of our Societies be susceptible of amendment, by all means let them undergo it; but let us not imagine that the amended constitutions, that diligence on the part of the officers or committees, that large contributions, that crowded meetings, that even talented preachers will secure the great object of our effort if the Spirit of God be wanting [hear, hear]. It behoves us to acknowledge, under this solemn conviction, that though he is gracious and condescending to those who are consciously and confessedly weak, he will not fail to resent any slight or dishonour done to him by those who, on various accounts, are solemnly bound to recognise him, to confide in him, to adore him. This resolution suggests, that all the Christians in this assembly have it in their power to promote the great object of our institution by fervent prayer. The Spirit is given in answer to prayer. For this blessing, God has said, pre-eminently, "I will be inquired of by the house of Israel, to do it for them." The resolution suggests a variety of objects, which it proposes should be sought for, in connexion with the supplicated outpouring of the Spirit of God, and, indeed, as the result of that outpouring. Now, there is no impropriety, I submit, nothing like dictating to the Holy Spirit, as to what course he should be pleased to take, in bringing together some of the more prominent results which we desire and anticipate in connexion with his ministrations. One of these results, very suitably introduced into this resolution, is the revival and flourishing of religion in the churches at home. Let us not imagine that any organisation, how extended soever, and how vigilantly soever it may be administered, will supersede the divinely instituted organisation of the church of Jesus Christ. This is the instrument by which the Saviour has, in every age, condescended to accomplish his gracious designs; and, if Christian churches, or societies laying claim to that name, be in a languid, inefficient state, we may assure ourselves that God's merciful intention will be accomplished through the revival of religion at home. There needs in our churches, as one of the effects of this revival, a deep, abiding, practical conviction that they exist, among other purposes, pre-eminently for this, namely, to diffuse the light of heavenly truth. The Christian church is designed, not only to adorn and to propagate truth, but also to diffuse it; and until the churches realise, habitually and solemnly, that it is their duty to diffuse the truth, there will need an operation of the Divine Spirit, not on the wide world alone, but upon the churches of Christ themselves, otherwise they will stand in the way of the accomplishment of God's purposes. God will not, I venture to think, so far suffer his own institution to be depreciated, as that he will operate upon the world till he has operated upon the church, and made Christian people feel what it behoves them to feel, and what, in their corporate capacity as churches, to do [hear, hear]. Then, in connexion with this outpouring of the Spirit of God, there is proper reference made to the raising up of a larger number of missionaries, who shall be efficient, first of all, in that they shall be eminently men of God, who shall understand the gospel, love the gospel, and whose delight it shall be to diffuse it, who shall continually exemplify in the presence of their hearers the statement of an inspired apostle, "We seek not yours, but you." Men who may not be efficient, if the possession of high classical attainments be deemed a test of efficiency; men who may not be efficient, if efficiency requires the attachment of an honorary academic degree to a man's name; but men who must be efficient, if efficiency consists in the simple apostolic preaching of the everlasting gospel [cheers]. I know some such men; I know one who was himself the fruit of village labourers, not many years ago, who was unable to write with anything like distinctness, but who now preaches with acceptance, and, through God's blessing, not without success. I know that that man, receiving a small, a very small income, very recently upon the purest and best principles declined an invitation that would have added some fifty per cent. to his income, because he doubted whether it was the will of God [cheers]. That is the class of men which the Spirit of God may be expected to raise up amongst others in answer to the prayers of the united and believing church. Reference is also made to the success of your missionaries. The outpoured Spirit of God shall subdue prejudices, shall overcome man's natural opposition to the humbling, purifying doctrines of the truth as it is in Jesus; and on this account I earnestly recommend, I entreat, all the Christian people in this assembly to give themselves to prayer that God would revive his work in their own souls and in the churches to which they severally belong, and that then he would raise up a multitude of faithful ministers of his word at home and abroad. Then "God shall bless us, and all the ends of the earth shall fear him" [cheers].

Mr. P. CATER, minister, in seconding the resolution, said: On an occasion like the present we feel more than doubly armed with regard to that sacred principle which forms the basis of this and similar institutions—namely, that the gospel of Jesus Christ, unaided by the might, and majesty, and dominion of man, is in itself

"A sovereign balm for every wound,
A cordial for our fears."

It is like the sun, the moon, the air we breathe, the water we drink—suited to all classes and conditions of men, and to all countries upon the face of the earth. When it shall be universally known, believed, and loved, it shall leave nothing to be wished for with regard to the peace and prosperity of our country and the happiness of the world. If any person asks, why it is necessary to increase the number of home missionaries, we reply, Only reflect upon the immorality, vice, and crime, which pervade the length and breadth of the land. I have a deep conviction that a great deal of our

national crime and immorality is to be attributed to the practice of horse-racing. At this very time there is held what is called the Newmarket meeting, where some of the clergy and nobility assemble in order to promote a sport which is productive of gambling transactions, Sabbath-breaking, suicide, the ruin of families and the cause of religion in the locality. Besides the grosser forms of iniquity, we have now to contend in this country with a spurious Christianity, which is exhibited in the pulpit and from the press, in the school-room and in our literary institutions, with a zeal and perseverance worthy of a better cause. It is a system which would substitute tradition for the Bible, and which speaks of the Bible in the most degrading terms—a system which would substitute the authority of the clergy for the authority of Christ, and purgatory for the sacrifice of the Redeemer. But do they really believe in purgatory? Cardinal Richelieu, when asked how many masses would pray a soul out of purgatory, replied, as many as it would take snowballs to heat an oven [laughter and cheers]. It is a system which is calculated to make the people quail before a bigoted priesthood. To correct all this error, superstition, and vice, this resolution calls upon you to pray. It is a privilege to pray that holy men may be raised up, filled not with their own consequence, but with faith and the Holy Ghost. This is the only true preparation for preaching the Gospel, and doing good in the name of the Lord. It is the highest order of instrumentality with which we are acquainted. When God himself would send down the most impressive forms of his kindness and everlasting love, he sent down his own Son in the likeness of sinful flesh. Be ye imitators of God, as dear children. It is pleasing to reflect, that this Society makes use of no instruments of human invention. We want no banner but the banner of love; no sword but the sword of the Spirit; no trumpet but the Gospel's joyful sound. If man die, the cause shall live and triumph, and soon the struggle shall be over, so far as we are concerned. These glorious results we are now earnestly desiring from our hearts shall be achieved, and sin, ignorance, superstition, and vice shall go where the fires of Smithfield have gone—where slavery has gone—where monopoly is going, but is not yet quite gone; that is, to the shades of everlasting night [cheers].

The resolution was then put and agreed to.

Mr. T. SWAN, minister, rose to move:—

That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer, that the Rev. S. J. Davis be the Secretary, and that the following gentlemen be the Committee for the year ensuing. [Names read.]

The speaker, after expressing his warm attachment to foreign missionary labours, and the view he entertained as to the necessity of jealously watching revival meetings, lest the spirit of free-will should creep in amongst them, stated his deep conviction, that the best preparation for the work of the ministry was the study of the writings of such men as Fuller, Howe, and Owen.

Mr. BIGNOLD, in seconding the resolution, said: I rejoice to hear of the Evangelical Alliance, and long may you, Sir, live to throw the benefits of your services into that very valuable association [applause]. The essence of it is its devotional spirit. A most important part of this evening's proceedings is that which directed our attention to the importance of the Divine Spirit. I am only an humble layman, but I hope that I shall be pardoned when I urge upon you a spirit of prayer. Mr. Nicholson has reminded you that God says he will be inquired of by his people. I would remind you that God has said, Try me now, trust me by faith, and see what the result will be. For our Foreign Missionary Society we have monthly united prayer-meetings, why should we not have a monthly prayer-meeting for our Home Missions also? [cheers]. England has not yet risen to its due moral elevation. The efforts of this Society, I believe, may be blessed to the furtherance of that great end. It was inquired in the committee, whether this Society excludes the metropolis from its exertions? and I was glad to hear that it did not, for it would have been strange if it had, it being the very heart of the country. I hope, as it is not excluded from it, neither will the country be excluded from your prayers. Let there be united prayer, and then England will enlighten Ireland, the United Kingdom will enlighten the dependencies of Britain; and as it has been said that the natural sun never sets on our realms, when this country is what it ought to be in religion the Sun of Righteousness will shine on all its dominions, and its dominions will enlighten the whole world [cheers].

The resolution was then put and carried.

Mr. W. GROSER moved, and Mr. S. J. DAVIS seconded, a vote of thanks to the chairman, which having been carried,

The doxology was sung, the benediction pronounced, and the meeting separated.

BAPTIST IRISH SOCIETY.

The thirty-second annual meeting of the subscribers and friends of this institution, was held at Finsbury Chapel on Tuesday evening, the 28th ult. The weather was unfavourable, but the attendance was nevertheless very good. J. L. PHILLIPS, Esq., took the chair.

The proceedings were commenced by praise, after which

Mr. J. H. HINTON, minister, engaged in prayer.

The CHAIRMAN then rose and said: It is desirable to have these anniversary meetings, in order that we may reflect upon the principles upon which these societies are founded, whose claims we meet to advocate. We have met this night to consider the claims of the Baptist Irish Society and its principles. As we have received the gospel in its purity ourselves, so we are called upon to communicate it to others, and we, therefore, send it to the sister island of Ireland. When we speak of Ireland, it calls forth all the kindest and fondest affections of our hearts. We feel that she has been an oppressed nation; that while she has been nominally under the Government of England, both in her spiritual and secular concerns, she has been awfully

neglected; and it becomes us, in however humble a way, and however small a degree, to rectify those great evils with which she has been visited. With regard to her spiritual condition, it is well-known that the Episcopal Church of England in Ireland, for a course of centuries, did little or nothing. I believe, of late years, there has been a great revival of religion among them, but still whilst that Episcopal church was doing nothing, or worse than nothing, the Roman Catholic priests were identifying themselves with the people of Ireland, were entering into their cottages and gaining an ascendancy over their minds, which it is extremely difficult to remove. I think we should do well to imitate the Roman Catholics in one point of view: I mean, in their zeal. If we were equally zealous to propagate what we believe to be the pure principles of the gospel, God would not withhold his blessing, and we should have great success. Let us endeavour to do this, and to begin it this night. Let us see what we can do. When we think of the teeming millions of Ireland, who have not the gospel in its purity, who worship angels and other beings, rather than God himself, let us consider whither this is tending. The poor man who commits his salvation to another, without ability to judge whether his principles are right or not, must be in the wrong road. Let us endeavour to give them the pure word of God. This is done by this society by means of scriptural readers, missionaries, and the circulation of the Bible in the original tongue. I trust, that this night, it will be seen that we are in earnest to do something for their temporal distress. In the present difficulties of famine in Ireland, I think it becomes us in England to show that we have some feeling for them, and are willing, as far as in us lies, to assist them in temporal matters. It is well known that the government has given the landlords in Ireland a power equal to landlords in England; that the holders of property in Ireland have the same power as the holders of property in England; but while they have given that power, they have forgotten to give the poor equal rights [cheers]; and it will only be when they confer them, that we can expect them to be free and happy. It is a law well known to us, that in England no man can starve, but every one has a right to live from the soil, before a farthing goes for rent. I am one of those who think that, badly as the poor law has been administered, the law itself is a great blessing; and I wish that there was a similar one for Ireland. When the poor man has his cottage pulled down, and he is sent to the winds, how can we expect him to be happy and peaceful? I do not wonder at the agrarian outrages of which we hear from time to time, when we know that the people are sent out like sheep in a pasture. I do not wonder that they are driven to desperation, when they see the houses of their forefathers pulled to the ground, and they are told to go where they please. They have no claim on the soil; and those who, if a poor-law were passed, would have to contribute to their sustenance, now turn them out to the mercy of heaven. It is a sad thing that we should have so to speak of this part of the British empire; but so it is, and I think it will be well if we show this night, by a separate subscription, which I understand from the Treasurer has already been opened, that something is to be done by the Christians of England for the poor Christians in Ireland [hear, hear]. It is for the Scripture readers, the missionaries, and those who form a part of our Christian body, that I now appeal; and any sums paid to the Treasurer on this behalf, will be administered in a separate form. It is unnecessary to dilate upon the importance of this object. I trust that every man will consider that he is not to pass by the plate. I think that we ought to consider first the claims of the object in view, and next to consider our own ability, and how far we can alleviate the sufferings of others. If this be done, I am quite satisfied that this fashion of putting a shilling in the plate will be done away, and that we shall give according to the ability with which God has furnished us, remembering that we shall have to give account to God at the last day of the trust reposed in our hands.

Mr. F. TRESTRILL (the Secretary) then read the report, which stated that the Committee had arrived at a deliberate conviction that the prospects of the Society were more encouraging now than they were at the last annual meeting, and its usefulness was decided and apparent. They most thankfully acknowledged the Divine goodness in preserving the lives of all their agents, who had laboured diligently and faithfully. Their greatest source of regret had been that for want of pecuniary means they had not had the ability to enter the numerous openings for usefulness, which had presented themselves in the various districts which they occupied. During the past year the Committee had had to lament the loss of the late treasurer, Robert Stock, Esq., of whose valuable services they had recorded their opinion. In consequence of impaired health, two of the brethren had been compelled to remove to other stations, which had occasioned the removal of other brethren to occupy their places. Mr. Wilson, who occupied the station at Belfast for nearly two years, and with considerable success, had felt that he could better carry out his plans of labour, by acting independently. He had therefore resigned his connection with the Society. The Committee cordially commend him to the Divine blessing, as a faithful minister of the New Testament of Jesus Christ. The report then presented brief but faithful statements which the several agents had forwarded of their respective labours, from which it appeared that many Roman Catholics were desirous of hearing the word, and were very anxious to procure bibles. The schools were in a very satisfactory state; and there had been several additions made to the churches during the year. The Committee had made every effort to augment the Society's income, and to diminish its home expenditure. That had been in some measure accomplished. They trusted that the appeal made, through the *Chronicle*, on behalf of the poor readers, and rendered necessary by the extensive failure in the ordinary means of subsistence, would be liberally responded to. It was a fact worthy of notice, that in those districts where this Society and kindred institutions had carried on their operations, those dreadful outrages which prevailed in many parts of Ireland were scarcely known. The Society had not only done much

to promote social order, but it had made a deeper impression than was generally admitted, on that corruption of Christianity which had for so many ages cast its blighted influence on the Irish mind.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society, during the year, amounted to £4,065 6s. 3d.; the expenditure—including a sum of £1,904 10s., balance against the Society last year—to £5,063 3s. 9d.; leaving, therefore, a balance against the Society now of £997 17s. 6d.

Mr. T. POTTINGER, minister, rose to move:—

That the report, an abstract of which has now been read, be received and adopted, and circulated under the direction of the Committee; and this meeting rejoices to see in it evidences of success, sufficient to justify the hope that the Churches throughout the land will liberally respond to an earnest appeal made to them for continued and increased support, and would also devoutly acknowledge the Divine goodness in rendering the agency of the society the means of so much usefulness in Ireland.

The facts recorded in the report, the general tone of that report, the success mentioned in it, and the spirit of devout gratitude to Almighty God, are very pleasing features of it, and features upon which the mind dwells with delight. This is the thirty-second anniversary of the Baptist Irish Society. If any friends have the earliest reports, they will find that in the year 1815, in the month of June, in London, the first annual meeting was held, and all the speakers at that meeting, except two, are dead and gone to glory. Ryland, Steadman, Saffery, Birt, Palmer, Fisher, Newman, Dyer, Ivimey, and Butterworth, who was the chairman, are all gone. Lister, of Liverpool, and Cox, of Hackney, honoured brethren, survive [hear, hear]. I submit these were men of warm hearts, great minds, of a Catholic spirit, and yet of strong denominational attachment, and men whose memories must ever be dear to all lovers of freedom, and all lovers of truth. This Society began, like the foreign mission, in faith. They stated, in their first report, that they had no funds, no friends, and no prospect of co-operation in Ireland; yet they began, and acted upon the motto of the immortal Carey, "Attempt great things for God; expect great things from Him" [cheers]. I am reminded of the thought that before another thirty-two years have passed away, my beloved brethren will, perhaps to a man, or the great majority of them, be dead and gone, and I wish to-night to speak for a few minutes under that consideration. The fathers, whose names I have just mentioned, left this Society to us as a bequest, with a solemn charge never to forget, never to disregard the wants and woes of Ireland. Their bright example, their prayers, their wishes, their dying commands, cannot be forgotten by us, and will operate upon every enlightened, benevolent, and Christian mind, as incentives to be steadfast, immovable, always abounding in this good work. In some measure their mantle has fallen upon brethren around me; and the good work they began in faith, in patience, in love, and with a single eye to the divine glory, has been continued for thirty-two years, and shall be continued through the length and breadth of that much-loved but down-trodden country, till pure and undefiled religion shall prevail. I have sometimes thought that the spiritual condition of Ireland resembles the valley full of dry bones, upon which the prophet gazed with the feelings of a Jew, a patriot, and a minister of God. When I have thought of the seven or eight millions across the channel—when I have read their history, thought of their superstition, of religious wants, of their national characteristics, and remembered that Protestantism has been present to them in her most repulsive forms, I have been as a man who has felt the question repeated, "Son of man, can these bones live?" What are the facts of the case? Three centuries have passed away since what is called Protestantism was forced upon that nation; and the subsequent progress of that cause may be traced in the groans, and tears, and wrongs of that injured people [hear, hear]. The treatment of that country has been very lately hit off to admiration by his illustrious majesty the chief satirist of the day, our merry friend *Punch*—

"She gave them some soup without any bread,
Then whipped them all round and sent them to bed"

[laughter and loud cheers]. That is not the way to convert our Irish fellow-subjects to Christianity or Protestantism. When monarchs of the Stuart race attempted to force Popery on England—and this country has attempted to force Protestantism on Ireland—our forefathers rose up with the fiat of a giant, and finished the contest on the plains of Naseby, and, rather than become the slaves of Charles, overturned the very throne on which he sat. Ireland will never be converted to pure and ancient Christianity by compulsion. Had Christianity been presented to the minds of the Irish people, from the first, as a religion of love, of charity, of benevolence, of truth, a religion from heaven—had the messengers of Christianity gone forth in the spirit of the great and sainted man who said, "I speak the truth in Christ, I lie not, my conscience also bearing witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish myself were accursed from Christ for my brethren, my kinsmen according to the flesh"—had the weapons of their warfare not been carnal—they would have been "mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" [cheers]; so that what is now morally a waste howling wilderness would have been as the garden of the Lord; and where strife, and prejudice, and passion separate men from their fellow-men, there would have been peace and harmony; and instead of being a people kept in bondage to priestly tutors and governors, there would have been these millions of enlightened, warm-hearted, energetic, devoted, zealous Christians to carry on the triumphs of the Redeemer [cheers]. This Society professes to convert our Irish fellow-subjects by the doctrines of the cross. Doubtless much might be done to improve their condition by legislation, by wise and equal laws—much might be done by sending them Indian corn—much might be done by education founded on sound principles—much might be done by finding them employment, and endeavouring to improve their social condition; but the

evil lies much deeper than this—the cause is beyond the reach of such measures as these. Nothing but the blood of Christ, and the truth as it is in Jesus, can effect a cure. And this is the remedy which the Baptist Irish Society proposes to meet the maladies of that deeply-interesting and deeply-injured people. Our missionaries go forth under the conviction, that the cross of Christ is the lever, and the only lever, that can lift Ireland out of slavery to freedom and happiness. They take the Bible, without note or comment, as their text-book; their churches have no connexion with the state, or political parties; they are composed of believers in the Lord Jesus Christ—independent, voluntary churches, supported, not by grants from Parliament, nor by tithes, but by the free-will offerings of the people. Ireland needs the cross, not the crucifix; the mediation of our great High Priest, not the mediation of sinful and erring men; she must be taught to hear the Bible, not to hear the Church; she needs Christianity, not Protestantism nor Catholicism; she needs churches—independent, voluntary churches—the centres of light, and life, and freedom, and truth, and happiness; not one vast hierarchy, whose centres are at Rome and Canterbury, but whose circumference is at the ends of the earth; and this we propose for Ireland. For thirty-two years the Committee and the missionaries have acted on this principle, and they will continue to act upon it so long as you sustain them by your contributions and prayers. Hence, the Spirit of God has crowned them with success. You have heard to-night, from the Report, that sinners have been converted, [believers have been baptized, churches have been formed, schools have been established, bibles and tracts have been circulated to a very great extent, the Word of God has had free course and been glorified; but to carry on the work—to continue it, to increase it to an extent commensurate with the wants of that beautiful country—we must have ampler funds, more missionaries, additional schools, chapels in the large towns and cities of Ireland; we must have the prayers, the sympathies, the contributions of the English churches; we must have showers of Divine grace from heaven, coming down to turn the wilderness into a fruitful field, and the fruitful field into a forest. Then will a bright era begin; a sun will dawn upon Ireland—a sun which has never risen upon it in modern times. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Then the little stone cut out of the mountain without hands shall roll onward, impelled by no physical agency, till coming into collision with the image set up, it shall dash it to pieces, making it as the chaff of the summer threshing-floor. That stone will roll on in silent and majestic grandeur, till it fill the whole land; or, to use another figure,—the vast fabric of antichrist shall be overthrown, as the stone, into the depths of the sea, the plunge of which shall be heard in the four quarters of the globe; and over the downfall of this vast system of priestcraft and domination, there shall be songs in heaven, and a response on earth, "Babylon the great is fallen, is fallen!" [loud cheers.]

Mr. J. WEBB, minister: I have, at the request of the Secretary, taken the place of Dr. Price, whose illness prevents him being present, and addressing you on this occasion. I have read, and listened with great interest to the Report which has just been read in your hearing, and to which, I doubt not, you have all listened with high satisfaction. That Report is marked by its successes and reverses; events over which we have abundant cause to rejoice, and some events that are calculated to awaken feelings of regret. Such are all the instrumentalities which we put forth. The great Agent is marked by immutability—the same yesterday, to-day, and for ever; while, in virtue of the frailty and infirmities that pertain to us, all our movements are distinguished by mutability. But amid all the vicissitudes that mark our honest exertions, it is our happiness that we can rely on the God of eternal truth, conscious that he will carry on and consummate his high design of love and mercy. Allusion has been made to the condition of the sister island, in urging upon this audience reasons why they should adopt, heartily and practically, the Report which has been presented to their attention; and I would suggest to them the propriety of turning their eyes upon the moral and spiritual condition of Ireland. There are three great forms through which professedly religious instruction is given. The first is that of Popery; and, as the previous speaker has remarked, long has the experiment been made with regard to it; but I cannot forget that the period is on record in history when Protestantism predominated in that island, or doctrines somewhat kindred to those that we now designate by that term; and I hope it is the earnest pledge that a sacred hostility will again be originated in that country against the Man of Sin. It was our unhappiness to rivet the yoke of Popery on that isle; be it our honour, our aim, and our dignity, to endeavour to set it free therefrom. We are quite sure, from a religion that has scarcely anything in it but sacramental efficacy, ceremonies, and superstitions,—a religion that begins with baptismal regeneration, and ends with extreme unction, and all the filling up like the beginning and the end,—we are quite conscious that from that we can have but very little to expect. Then, when I think of the religious establishment termed Protestantism in that country, it is that word "established" which makes me contemplate its existence with grief. Were it simple Episcopacy, unconnected with the state, then should I expect and believe that it would accomplish great good; but, situated as it is, its moral energies hindered and prevented by the alliance into which most unhappily it has entered, I cannot anticipate from it a high amount of moral and spiritual benefit. I cannot forget, nor can Ireland forget, that when she contemplates that church she is reminded of the expression of the Lord, "I hate robbery for burnt-offering" [loud cheers]. Protestantism has been presented to that land with the glitter of the sword, and sought to be enforced upon it at the point of the bayonet; and one can feel, when such instrumentalities are employed, that the genius of Christianity says to all such

systems, "Put up thy sword into thy scabbard," for "whatsoever," as well as "whosoever, taketh the sword shall perish by the sword" [cheers]. I have no hope for Ireland from the Established Church of that country; while, at the same time, be it understood, I honour the holy zeal of that portion of clergymen who endeavour to diffuse the unsearchable riches of our Lord and Saviour Christ. Then the third great form of religious instruction in that isle is Presbyterianism, weakened to paralysis by Governmental endowment. It seems as if the arch-adversary were trying his master schemes in Ireland, and that every form of religious instruction was to be indoctrinated and rendered insistent with the principle of the Papacy. For I cannot but feel that, whatever name a church may give itself, yet, that when it enters into an alliance with the state, that there is embodied in its constitution the essential principle of decay; and I do as firmly believe that Presbyterianism, in accepting the Government grants, has that principle inwrought into its constitution [cheers]; and I blush, I mourn when I think that there are among us men that seem to delight in the scarlet stripes of the Man of Sin, and would put the livery of degradation and servility on our shoulders [hear, hear]. I wish I could see that colour transferred from their livery to their countenances [laughter and cheers]. I do not say anything to those poor unfortunate brethren who are placed in such circumstances, that they almost feel themselves compelled to accept the pitiful sum in question; but my quarrel is with the men who fix the livery on them, and—I do trust this digression will be pardoned—I hope the day is not far distant when we shall, to a man, renounce that contemptible badge of servility, the sum of £1,500, which, according to whispers of rumour, is not always divided among the unfortunate and the unhappy [laughter and loud cheers]. And what is the consequence? In Ireland, unhappily, Christianity has not made a triumphant progress. With regard to the former of the two systems of Protestantism, the vital doctrines of the cross have settled down into the rigidity of a lifeless orthodoxy, embodied and perpetuated in creeds and canons; while, in the other, the parties have buried their dead out of their sight, and committed to the cold sepulchre of a Socinianised incredulity, the very form of godliness. We cannot expect Ireland's regeneration from sources of this kind, and it is for this Society and societies of a kindred species, that are voluntary in their foundations, to endeavour to diffuse the everlasting gospel of the Son of God. It is to societies of that kind that I look with hope and gladdened anticipation. I feel that the agency that is employed by this Society is admirably suited to meet the existing wants of the various parties in Ireland. It begins with the youthful mind, and endeavours to pour over it the sacred treasures of eternal truth; and with what satisfaction did I learn from this report that, in one school, no less than 2,007 chapters of God's word were committed to memory! What a precious, what a glorious treasure has been laid up in those immortal minds. And when I consider that this Society passes from the children to the thickly-scattered population, and sends among them the readers of Scripture, I cannot but approve it. These readers are, for the most part, Irishmen, having the warm hearts and generous sympathies of the sister island; and some of them have been emancipated from the yoke of Roman Catholicism themselves. Those who have escaped the snare of the fowler, are best fitted to disentangle the hearts of others from his net, are the best suited for agency of this sort. I often follow the readers, in imagination, into the cabins and huts of the peasantry, and see them sitting familiarly among them, taking from their side the sacred volume of eternal truth, and causing them to hear, in their own language, the wonderful works of God. Much good that has never come to light, and never will, till that great day for which all other days were made, has been done by such societies as this. Then the Society contemplates large towns, endeavouring to sustain men, situated in such spheres to make known to the population the tidings of eternal mercy. It calls us to conquer by planting churches in the sister island. In that way, I believe, we are accomplishing great good; and, I believe, if the Society will persevere to a great extent in this most useful and desirable part of their labour, they will be successors of the apostles; for this was the line of conduct the apostles themselves almost invariably pursued. But there is a third consideration to which I would direct your attention: why they should contemplate with lively emotion the sister island, and throw all the efforts they can into this object, in order that its designs may be furthered. I feel that isle is the battle-field, where the great struggle with reference to the question of questions—an ecclesiastical establishment—will be fought [hear, hear]. I feel quite assured that the adversaries of voluntary spiritual religion have well chosen their ground; for there are plausible pretensions, that in conceding further still to Roman Catholicity in Ireland, they are conciliating Irish minds; that the government of this country in pursuing that policy will be pursuing a liberal one, that will suit the national mind of Ireland. I cannot help thinking the adversaries of voluntary religion have not forgotten, that the men who should be our most vigorous allies have most unfortunately consented to wear the golden fetters of the state; and in recent struggles those of them that did fight, fought as men in chains. From their co-operation I feel we have not much to hope. This audience, I feel assured, do not flatter themselves that the Maynooth grant is the termination of that policy that has begun it. I feel that it is but the beginning of sorrows, or of attempted sorrows; and as to the question whether, if the Government should fairly, out and out, endeavour to endow the priesthood of Ireland, they will accept the endowment, it is very possible they may say "No;" but, at the same time, I feel quite assured that "No," like the same monosyllable in matters more tender, will be capable of a very different interpretation [laughter and cheers]. Nor will I allow myself to ask whether—if such endowment should ever be proposed and carried—they might not inflict the greatest possible mischief upon Popery itself? They possibly might. I am not quite sure of that. I rather doubt it; but if I could be made sensible that if this endowment were granted, thereby the greatest injury would accrue to

Popery, yet I could not be a party to these grants. Unless we may do evil that good may come from it, we can never contemplate such movements but with the indignation of Englishmen and Christians. Now, I would urge upon this audience the propriety of exerting themselves immediately, and strenuously on behalf of the sister isle; because that will be the ground on which this great struggle will take place, and every convert to genuine Protestantism and to Christianity, to lofty Christian principle, is a trophy gained, is a soldier of divine truth, and will throw a difficulty, however slight it may be considered, in the way of the accomplishment of the purpose in view. I will only occupy your attention further by saying, that the encouragements the Report put before us are of such an order that they bid us thank God, and take courage; they bid us go on as we have done, conquering and to conquer again and again. I do reflect with delight upon the diffusion of the temperance principle in Ireland. Though I do not pledge myself to the validity of all the arguments that are brought in that cause, yet I contemplate with delight the advance of that principle in our sister isle. I do hope that multitudes, the demon of inebriation being cast out, will be found clothed, and sitting in their right mind. I do contemplate with satisfaction, the spread of intelligence in that isle. I see, during the latter period of their history, a great struggle; on the political merits of which I say nothing. In conducting that struggle, you have had recourse to moral power. The power of the Gospel is moral; and, in that respect, the instrumentalities we employ are similar; and, methinks, they will be prepared to examine the claims of religion, on behalf of which we say, all the power of its compulsion is moral power—the power of motion, the power of the Spirit of God; and when I see that the inhabitants listen with attention, that the influence of the Society has been subservient to the production of social order, why, it has only done what the Gospel has ever done. Where the Gospel has been in operation it has thrown the hues of health over the countenances of society, because it has thrown balm upon the disease that rankled at the heart. And when I think that the devotees of superstition have been enlightened, that immortal spirits have been reclaimed, have been brought to our Lord Jesus Christ, have come to the blood of sprinkling, to the Mediator of the New Covenant—and when I look forward and hail the day, in imagination, when that period adverted to shall be realised, when there shall be no tithes, no unworthy struggles, but pure and genuine Christianity shall diffuse its influence throughout the isle—then, for the continent of Europe, and for the world, do I anticipate high and holy triumphs. When the sons of Erin shall be enlisted beneath the banner of salvation, and with their generous hearts shall seek to make known "the glorious gospel of the blessed God," then shall we say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" The Lord hasten it in his day! Pray for the Society; sustain it by your liberal benefactions; and show that you have a heart to commiserate that much-wronged country; and that you are, as Christians, grateful to God that you are disposed cordially to disseminate the truth [loud cheers].

The resolution was then put and carried.

Mr. C. J. MIDDLEDITCH, minister, of Frome, rose to move—

That this meeting deeply sympathises with the suffering poor of Ireland, and having in remembrance the beneficial influence of the help afforded in former times, would earnestly recommend that a similar expression be now given to the solicitude felt for the welfare of the Irish people; and this meeting further regrets to learn that, owing to the want of pecuniary means, the Committees have been obliged to turn a deaf ear to loud calls for a larger supply of the bread of life, and to decline offers of service from persons qualified to be either missionaries, schoolmasters, or readers, and would, therefore, entreat, on behalf of the Society, more earnest, believing prayer to Almighty God, and more liberal contributions from the friends of the Redeemer.

I have very much pleasure in submitting this resolution to the meeting, because I think it is most perfectly in keeping with the spirit of the Society itself—the spirit of kindness and sympathy. I would rather have to submit this resolution to your adoption than have to move the first reading of the Irish Coercion Bill [hear, hear]. It is not for me to say whether Sir Robert Peel would be more pleased to come and move this resolution here, than he is to move the first reading of that bill in the hall of St. Stephen's; but of one thing I am well assured, that the Irish people, as many as shall hear it, will be more glad to receive this resolution from the present meeting than that bill from the honourable House. We are often reminded that Ireland has become an almost universal topic. There is no society into which we can enter, but we find the conversation almost immediately turns upon the subject of that unhappy land. The labourers in our fields are vexed and annoyed at the vast number of Irish, who, from low wages, come to interfere with their vested rights, and they think they ought to be protected against the Irish. The landowner thinks of the vast quantity of produce exported from the sister country, and he only wishes that the Irish would just keep their butter and and bacon, and eat it themselves. I have no doubt that the Irish would reply, "Faith, master, and that is the very thing we should like to be doing, but then there is the rent and the tithe" [hear, hear]. So if we listen to what we hear from the politician and the statesman, we find that they are uttering their profound maxims with regard to the condition of Ireland; and even prime ministers are compelled to admit that Ireland constitutes their chief difficulty. As religious men we cannot be unobservant of the religious aspect presented in that land. You have heard this evening that Ireland is to be the field on which the battle of establishment is to be fought. Those who are the advocates of English Establishment look with interest upon this question, because they feel that if the church of Ireland be not safe, their own is in danger; and that as the first blow will be struck at the latter, so long as that church remains, no blow will be struck at establishments in our own country. Some would look at this as being the direst of all woes, and others as the harbingers of the greatest good [hear, hear]. The treatment which

that country has received, has been frequently been the subject of remark. You have heard Ireland spoken of as our sister; but an observer, watching the treatment she has received from the hands of England, might have supposed that she was a slave, a foe, an alien; but he never would have said that she was treated so kindly, that she could be nothing less than a sister. We have often heard of the beauty and fertility of that land. The poet has sung of it; travellers have described it; would we could say the inhabitants have enjoyed it. But there we have found, that while every prospect and place is lovely, man alone is vile. We are not to forget the debt of gratitude we owe to that nation. Let us remember, that some of the most distinguished men of whom England is wont to boast, came forth from the glens or valleys of Ireland. Burke, Sheridan, and many more, were furnished to this nation by that unhappy land. We would not rejoice in the devastating influence of war; but it is no wonder that an Irishman should say, Who goes and fights your battles? who goes to maintain your contests with the nations of the earth? Has not Irish blood been made to flow in your behalf; and has not Ireland, then, a claim upon your sympathies and kindness in return? We are very likely to be mistaken, on account of the present condition of that land, in the estimate we form of that people [hear]. There was a time when Ireland was the centre of civilisation and learning in Europe, and the most illustrious families were wont to send their sons thither that they might receive instruction that could be obtained in no other country. One of the best and the most distinguished sovereigns of England, one whose reign marked the commencement of better days for his country, received in Ireland the instruction that enabled him to diffuse the light that so much conduces to England's good. Do not let us think that the change has been the result of mighty agency that was counteracting the natural workings of the Irish mind. I have no sympathy with a spirit that would degrade the Irish character. In my mind the Irishman appears as one of the noblest of nature's family. True he is a man of passion, but that fits him for ardent friendship as well as for deeds of cruelty and blood. He is sanguine, but that is no reason why he should be sanguinary. We have to think of him not as priest-ridden, or gazed on with the eye of suspicion, or looked on with feelings of mistrust. Let us go into his cabin: there we shall find that the heart of the father can beat with paternal feeling, the heart of a brother can be made to glow with every fraternal affection, and in their homes, homely though they be, there are graces to be discerned which would irradiate the cabinet—would constitute the glory of a throne or the honour of a palace [loud cheers]. But in proportion to the estimate we entertain of the national worth of the Irish character, so must we all regret that they should be so much under the influence of papal error; in proportion to the estimate we form of their worth, so must we sorrow that they should have been brought under principles by which they become so fettered. But let us remember that there must be extraordinary buoyancy in the Irish mind, or they could not bear up under that form that has been imposed upon them. For what constitutes the chief exercise of the mind of the great mass of the people? It is religion; but let religion be withdrawn from the people of a country, and you will soon find that they become cramped, shrivelled—shrivelled down to dimensions you could not expect when thought was free. So would it have been with Ireland, if she had enjoyed true liberty. Then would it have been seen that she occupied a far higher place among the nations of the earth. We need to throw in upon that people the influence of pure evangelical piety. We do not want the Protestantism which goes only with cutlasses, and bayonets, and swords. We want them to understand that there is another gospel than that written on coercion bills [hear, hear]. We want them to know that there is another religion besides that which goes with an armed police to enforce the payment of tithes; nor do we want that any one should go to the Roman Catholic population and say, "If you will be quiet, and let us Protestants have our tithes, we will provide for you out of the national exchequer of the British empire" [cheers]. But we want to bring to bear on that people an influence which an Irish heart will feel, and can respond to—the constraining principle of the love of Christ. There are those elements in the Irish character which fit and qualify it to respond to an influence like that. The history of this Society bears plain and positive testimony that they are prepared to receive the truth which it goes to proclaim. The resolution I have to submit refers especially to the present disturbed state of the greater part of that people; and I have been requested to mention two or three facts with regard to this circumstance. You remember this distress is at the present time extreme and urgent; riots have been occasioned by the want of food, and provisions about to be exported have been guarded by military power. Disturbances have arisen; and, though we commend not these things, yet we have to remember that they are only the expression of the sincerity of the want that that people suffer. And be it borne in mind, some of your agents are amongst the men made to pass through the distress. Many of your readers are poor men, on whom the distress of poverty lies as severely as it does on any of their fellow-countrymen. You will bear in mind that these people are expecting you will assist them. They have not forgotten your deeds of kindness in former years. They remember how generously you did supply to many of your agents, in former distresses, that measure of worldly good which enabled them to relieve the necessities of those to whom they ministered. What is the language of this people now? They are saying that the people connected with this Society helped them then, and surely they will not forget us now. I rejoice in this, because it shows that they have a remembrance of the kindness shown to them by the agency you employ. There must have been some impression made on the people, who have remembered, for years after, the acts of kindness you have thus performed. But remember, with regard to several of them, they only ask temporary loans. One person asks that he may have advanced to him, say 10s., 20s., or 30s., until his next quarter shall become due; then

he hopes to be able to refund that which you have so advanced. Cases of the greatest distress are laid before us by the agents whom you employ. [The speaker then read some communications from Mr. Bentley, one of the Society's agents, containing extracts from statements made by Scripture readers, entreating him to grant them small loans from the Society, to aid them during their present emergencies, and expressing their willingness that the amount should be gradually deducted from their usual quarterly receipts.] Contributions (the speaker continued) for this purpose must be special; and our friends who have it in their power—remembering the impression made on the Irish mind in past times—will be prepared to exert that moral influence which may be attended with the happiest effects on that people. True, the Baptist Irish Society is not a benevolent institution, and Parliament is sitting; but any aid furnished by it will have no moral influence, whereas the aid you send will be productive of that result. There are many other features in the circumstances of that country which may encourage you to go forward in your work of faith and labour of love. The only one to which I will advert is the gradual weakening influence of Roman Catholicism on the general mind. We have one indication of this in the fact to which our attention has been directed—the permission, on the part of the Roman Catholic hierarchy, for the people to read the word of God. Let us look at this in the right light, that we may not give to it that interpretation which it does not deserve. I do not rejoice in that permission because the Pope of Rome says they may read the Bible. I rejoice in it on this account—it is plain that the voices of the Irish people have reached the Roman Catholic hierarchy, saying, "We will read it;" and they have not the power to reply, "You shall not" [cheers]. We must look upon it, not as indicative of the grace of God in that hierarchy, but of the reform of Ireland. In the permission thus granted we may well rejoice, and be assured that it is but one of the forms in which the people are showing that the influence of the church of Rome is being weakened: and we may look for other ways in which the same truth shall be brought out to view. With regard to purgatory, a man said to one of your readers, "I do not believe there is any purgatory at all, nor do I think that the priests believe it." The reader inquired "Why?" To which the man answered, "I lived with a priest for seven years, and I do not think that he believed it." "What brings you to that conclusion?" "Why, one night, when he was in an uncommon good humour, I said, 'Do you think there is any purgatory?' 'Why, you are rather inquisitive.' 'Well, I want to know the truth.' The priest, in the confidence of that private interview, replied, 'There is only heaven and earth, and the poor have purgatory enough in this world'" [hear, hear]. We are to regard this as only one instance in which that which is spoken in the ear in closets shall be proclaimed on housetops. Your agents are satisfied that the power of the priesthood, though it is still maintained, yet is no longer associated with that fear of individual priests that was once displayed. The time will come when we shall have that prayer answered which was so appropriately offered to-night—that Ireland, which has hitherto been the trouble and the shame of England, might become her glory, her safety, and her defence [loud cheers].

Mr. C. STOVEL, minister, rose amid loud applause. From his low and tremulous tones, and the manner in which he turned towards the chairman, he was heard very imperfectly. We understood him to say:—I have pleasure in seconding the resolution which has been submitted to you. Much of the temporal and spiritual nature of the object you have in view has been set forth by the previous speakers, and many facts have been stated by the last speaker. He has reminded you of one important and painful feature in the character of Ireland. It is a nation in want of bread; a single thought dwelling upon that fact might draw from our minds a multitude of reflections adapted to overwhelm the heart. A nation in want of bread must exhibit the effects of a calamity prevailing over an individual, operating on his physical as well as his moral constitution, and indirectly extending its influence to the father, to the mother, to the servant, to the children, through all the ramifications of social and civil life. To be seen by him that has sufficiency it is torment; to be borne to its extremity is to the sufferer death; and facts brought before us present to my mind a vast train of squalid and withered objects; our flesh, our blood, our fellow-subjects, our brethren in the church of Christ, our brethren in the labour, and travails, and patience of the saints. And I cannot help thinking that if our thoughts rest for a moment on this fact, it may serve to bring out in not an unproductive way the more spiritual object in which we are concerned. There seems to be very high authority for this. Our blessed Lord had reference to the wants of men, when he said that he was the bread that came down from Heaven, and that what he brought was the living bread. A nation in want of bread natural might serve to elucidate for a while the condition of a nation wanting spiritual bread. Take an individual, withhold from him the natural support and food of life; you by necessity wither down the natural energies and actions of life; his withered hand cannot perform its functions, or performs them with imbecility. The effects of hunger and exhaustion will soon dim the eye, and enfeeble even the action and energy of it. It will be found in the fitful and impatient pulsations of the heart; life becomes indicative in its functions of the want of support; and as there is a failure in the natural action of the body, when its natural aliment is withheld, so precisely is there in the action of the mind. As the volition which bows before the precepts of the Eternal Father, and the trembling emotion which gives vigour to that volition, and all its zest, and all the serenity which determines the rule of action, languishes for want of natural food, so I may say all the spiritual functions of the man fail, and inevitably die away, when the mind is bereft of this holy aliment, which was brought down from heaven by Him who is our great Teacher, Redeemer, and Lord. And though I look with pain upon Ireland in the want of bread, I look upon Ireland with greater pain as suffering a want of the bread of life. It is also obvious that whenever, by

the failure of the natural aliment, the food which sustains the healthful action of our bodies fails, there always succeeds a nervous, unhealthy action—an action which has no will sufficiently firm to regulate it, and is the mark of incipient disease—convulsive, and productive presently of the great suffering, weakening the patient's powers, and ultimately hastening on the termination of his days. And there is very much of this discernible in all those minds which are painfully bereft of the great and precious truths of our holy gospel. It is wrong to say that man can ever be in a position in which he should have no affections; but when he is in a position not to exercise well-regulated affections and healthy action, he is always brought into a state in which he exercises diseased affections and exhibits the action of disease. How painfully this fact is felt! The poor half-starved man who has borne with patience his daily want, until he has felt the fearful result; and then the awful disturbance of a constitution still more impoverished, is an organised emblem of that whole empire, through whose heart, and through whose every nerve of social organisation, there are tokens of unhealthy action and passion, which indicate a growing morbidity—a disease that affects the whole current of blood, and through it the action of every nerve, the movement of every muscle, and seems to spread the indications of impoverished and general disease, even to the extremities of every hair [loud cheering]. In a third stage of the progress of hunger, the constitution no longer possesses the energy necessary to throw off disease, or to maintain the functions of life. Hence, in those moral diseases which pervade the vast masses of Ireland, minds impoverished, and bereft of those elements that should feed their proper action, fall down first to feebleness, then to the first stage of diseased excitement, and then display their positive malady when they come in contact with want. Perhaps, if we could see in the dark, where men are arming for some dreadful deed of blood, we might perceive in the breasts of the men that do these deeds much to awaken our disgust; but I am persuaded, with respect to many of the facts, that there has been the hungry father looking upon his hungry children, communing with his hungry wife, mourning over their embittered home, contemplating their hopeless condition, and then, stirred to madness with all kinds of passion and feeling, injury to their neighbour or their race follows. And who could expect it otherwise [hear, hear]? When I posted over 600 or 700 miles of their country it was in a time marked by particular distress; the indications of this evil were spread over all the country. At Waterford, the scenes that occurred thrilled my heart; and though not made of the softest stuff, perhaps [laughter], yet still made of such stuff, that the scenes I beheld there, and at Clonmel, were such that I was utterly unable to endure them. I then had symptoms of fever more than I had ever had at any other time in my life. There was evidently a disease in society, which seemed to forbid all hope of reformation—it was the awful habit of spirit-drinking. I perfectly accord with the sentiments of a brother who previously addressed you, yet I do not here hazard an argument as to the propriety or obligation of that rule which I find so very useful to myself, and by no means likely to injure others—I mean that of total abstinence from intoxicating drinks; but I mean to affirm this, that if ever other means were absolutely needful in order to raise Ireland from her awful state of degradation, that was absolutely indispensable. Give her what wealth you might, what trade you might, what political advantages you pleased, when, out of every twelve houses, seven were spirit shops—and I counted them myself—I am perfectly persuaded that no legislation could do Ireland good; and I do deem it a merciful intervention of Providence in favour of Ireland, that one was raised up, though he be of another faith [cheers], yet, one who has boldly and successfully faced the monster, drunkenness, and achieved a mighty victory [cheers]. I do not say that this alone will save Ireland; but this I say, that every one who seeks the welfare of Ireland, or of any other country, or any other men, will find advantage in the fact, that man is at least accessible through his sobriety [cheers]. In contemplating the features of the country, presented in such characters as these, one ought to bear in mind that the illustration we have had before us is equally adapted to point out our duty, as well as the painful character of those things under which, as it seems to me, Ireland is at the present most fearfully suffering. The worst kind of crime that it would seem possible to commit against humanity and religion, in such a case is, that of feeding a starved man, whose appetites are all enkindled and excited, and who, in destitution, is ready to snatch at anything in the shape of food, with bread, but bread intermixed with poison. You will at once perceive the point to which the illustration returns: it is not that Ireland has wanted the gospel, Ireland had the gospel earlier than we; and it ought not to be forgotten either, that very much indeed through the instrumentality of Irish Christians, England was first brought under the benignant dominion of Christ. We ought to remember that for ages Christianity took its deep root in the soil of Ireland; and I am greatly mistaken if it did not there produce some of its most splendid results. It is a fact that, up to this period of time, the Irish people have been very much inclined to religion, as if they had a sort of instinctive tendency to it in many respects, but having no eagerness to grasp it; and, though they have many methods of religious worship, yet they are still in want of all the aliment which the truths of God could give to the spiritual life of man. Its thousands have been fed with the poisoned food, and corruption hath been administered [cheers]. The *opus operatum* of their doctrine—I care not whether it be presented by a Catholic or an English church—is utter poison to the soul; and perhaps it may be the case that God teacheth us in these latter days how awfully that soul-destroying error may combine itself with all kinds of theory when men possess the Bible in their hands, as well as when they want it. I shall never expect Ireland to arise to greatness till personal religion takes the place which is now occupied by the religion of ordinances. It matters not in what form they are administered—what be their character—whether they be masses for the living or masses for the dead—whether they be sprinklings or

dippings—whether they be administered in walls or in any other way—all these mere forms, substituted in the place of personal religion and the devotion of the heart to God, are as poisoned bread administered to hungry humanity [cheers]. The next worse crime, as it seems to me, in dealing with a hungry nation, would be that of presenting healthful bread in an unhealthy combination of circumstances. I may be very hungry; if an individual should hold—though it were healthy bread—should hold a hard crust, cracked by the wind, at the point of a bayonet, I should be ready to say, "I must take care of my teeth" [laughter and cheers]. Let me observe, that in this case, Ireland has great reason to complain. She was not the first to fall under the rising claims of Rome to universal authority. In the reign of Henry III., we imposed by violence on Ireland her subjection to Papal rule. The mother, when she acknowledged the supremacy of this religious power, had to look upon her enslaved, insulted, perhaps dying daughter; and it is hard to point to the miseries and wretchedness that wrung the heart of Ireland then. I am grieved to say that it was not merely the transfer of the property of the Catholic to the present Established Church of Ireland that was involved in this circumstance. Let it be remembered that every endowment of the land that does attach to the Presbyterian Church in Ireland was wrung from some family, chased from the soil into the bogs perhaps, or to the distant mountains, disinherited and impoverished. The endowments of dissenting churches were wrung from their former possessors by the same violence; and it is painful to think that the endowments attached to Baptist Churches—for some of those Baptist Churches were the earliest—were wrung from the disinherited by the same cruelties. Here are various individuals who come proffering food: one uses weapons of one kind, and another, another; but each man feeds the hungry recipient of his religious charity with bread dipped in blood, and combines the exercise of his charity with murder, and robbery, and spoliation, and all kinds of cruelty that attend the ravages of the most unrighteous life. The wrongs proceeded onward, became imprinted on the heart, and thus an inheritance of injury was handed from father to child down to distant generations, and the remembrance, it seems, can never be obliterated [hear, hear]. Whilst that remembrance exists, it will form a mighty combination of moral agency resisting your progress in promoting the spiritual welfare of Ireland; and in order to conquer it, let me suggest what seems to be amongst the most important of all the points that you can keep in view. Let your schools go on, teach as you can teach, let your Bibles be distributed wide as your capabilities shall allow, send your readers here and there just as far as you possibly can, and let them, in the various cabins, read the simple word of the eternal God; let them hear the very words, the very doctrines, and be familiar with the very deeds of Him that died for us. But that which you want in Ireland, if I am not greatly mistaken in all my calculations, is something that shall give visibility to the discipline of Christ, and the truthfulness of the doctrines you have maintained. Whilst pressed by a priest, in Wexford, for a syllogistic proof of the divine inspiration of the Scriptures, without appealing to the authority of the church: I pointed him to a child standing by the way-side, and I said, "Can you teach that child by a syllogism, that bread and milk are suitable for food?" "What has that to do with it?" "Will you answer my question?" "How would you do it?" "Why, I would make him eat some, and then his growing health would speedily demonstrate that bread and milk are suitable for food." "But what has that to do with the mind?" "This, if you will take away all syllogism: my Bible tells me that the bread of God is as pure as milk, the sincere milk of the word; and it tells me that Jesus is the very bread of life, and the proof that I have, that it is what God has said it is, and that it came from Him, is just this, that I eat it every day, and every day live upon it" [cheers]. That is an experimental proof, that comes to my mind with the clearest evidence, of our holy Christianity, its high authority, heaven-born origin, and holy power. It is this that must constitute the great means of helping on your cause. You have a Catholic church which says it is the true church of Christ; the Church of England, the Presbyterians, the Independents, and the Baptists, all say, "We are the true church of Christ." How is the matter to be settled? By exhibiting, in the eyes of the mass of the people, the combined movement of a visible church, whose distinct members, trained in the perfection of Christian discipline, shall stand forth supplying a demonstration of the divine origin of the doctrines, and the solidity of the blessings which they offer [hear, hear]. I hold that the living church, perfectly conforming to the divine glory, is the visible organ which God determines to use in enforcing his word upon mankind. Bread, which the natural life receives into healthy organs, will be, by the course of nature, properly used. Not so spiritual things. All the blessings of the gospel we can administer or communicate to our fellow-men, may be suitable to attain the object, and be administered in a suitable way; but each living man must have the living spirit in sanction with all its movements, in order to secure success. Give Ireland, O our Father, churches such as thou hast ordained, and in these living churches let thy Spirit move. Then shall the health of their souls be restored, and her beauty shall be seen in all its towering splendour, and their country shall hereafter be enjoyed in the smiles and the benediction of their Father [loud cheers].

The resolution was then carried.

Mr. T. HORTON, minister, Devonport, briefly moved—

That this meeting rejoices to observe the debt due to the Treasurer has not been augmented during the past year, owing to the liberality of those who have rendered timely aid; but would be more satisfied still, if the steady income were quite adequate to meet increasing claims; and while tendering thanks to Edward Smith, Esq., Treasurer, for his past services, begs him to continue those services; and also appoints the Rev. Frederick Trestrail as Secretary; and requests the following gentlemen to act as the Committee for the ensuing year, with power to fill up vacancies. [Names read.]

Mr. FISHBOURN, minister, in seconding the resolution, said: It is very evident, from the manner in which the sentiments have been received this night, that we wish, not only to do justice, but, as far as possible, to extend a measure of mercy to Ireland. In order that you may

do that, I trust you will look to a fact announced in the commencement of the resolution. It is a practical point to be borne in mind, namely, that during the past year the debt has been considerably reduced and the expenses likewise. With reference to our Secretary, who is proposed for re-election, I may add my testimony, that he is a man fully sympathising in the wrongs of Ireland and longing for its salvation. We cannot do otherwise than accord him our thanks for the manner in which he has discharged his duties, and urge upon him to continue his services. He has been engaged on behalf of this Society ten months out of twelve, during which he has been obliged to leave his family and his home for the promotion of this cause [loud cheers].

The resolution was then put and carried.

A vote of thanks having been passed to the chairman, he briefly acknowledged the compliment; and the benediction having been pronounced, the meeting separated.

BIBLE TRANSLATION SOCIETY.

The sixth annual meeting of this Institution was held at New Park-street chapel, on Wednesday evening, the 29th inst., and was very numerously attended. Mr. J. H. HINTON, A.M., occupied the chair.

The business having been commenced by singing, Dr. GODWIN implored the Divine blessing.

The CHAIRMAN then rose and said: Again we meet here in the service of God and of our fellow-men, and how happy shall we be if we may serve them both. This Society, whose interests now convene us, is the youngest of the denominational family, but now not a babe [hear, hear]; and although losing a measure of its novelty, losing, I hope, nothing of its interest. I trust, therefore, it may be said of it, as it is of every addition to every family, the longer it is continued there the more it entwines itself with the affections of the household [cheers]. The Bible Translation Society has now been ranked, I trust and doubt not, among the general and established institutions of our denomination and the times. It is not an ephemeral but a permanent institution; not entitled to support merely in the heat of party conflict and temporary excitement, but entitled to it on the broad grounds of religious philanthropy and obligation. A matter of satisfaction and joy to us it is, that all the translations of the Scriptures aided by the funds of this Society shall do justice to the Word of God on a critical point interesting to us as disciples of Jesus. But it is to be remembered by us with joy, also, that it is not the translation of two or three words only, relating to the ordinance of baptism, that we thus contribute to secure, but the whole of those Oracles of God which alone can make men wise unto salvation. This is a society for diffusing the Holy Scriptures, and diffusing them throughout the nations in a manner auxiliary to those employed in the same object—that of making known the tidings of salvation through Jesus Christ. It is this which binds us together, binds us to Christ, binds us to all who love him and love the world, binds us to the world, that we cannot desert or abandon, till, so far as in us lies, every part shall be irradiated and cheered by the warmth of the Sun of Righteousness. It is not for me to anticipate the contents of the Report that will now be presented, but I will call upon my esteemed friend, the Secretary, to read it [cheers].

Dr. STEANE then read that document. It commenced by stating, that the churches in India had received a larger number of converts during the past, than in any preceding year. It was impossible, however, to say how many had received the light of truth by the Scriptures, and how many by the preaching of the gospel. Reference was then made to the lamented death of Dr. Yates, who, it was stated, had been succeeded by Mr. Wenger, the former coadjutor of the deceased, and who would continue to avail himself of the services of the same pundit. The Bengali Bible had now issued from the press. There had been printed in quarto 600 copies, in octavo, 2,500, and the New Testament, uniform with it, 1,500. In all, there had been issued from the press during the year, Sanscrit, 2,500; Bengali, 12,500; Hindostani, 15,000: making a total of 30,000 copies. The distribution had greatly outstripped the printing. About 54,000 copies had been distributed, containing smaller or larger portions of the word of God. The total number printed since the year 1838 was 419,205. Three years ago a hope was expressed that the Society might be called upon to translate some part of the Scripture into the dialect of western Africa, and Mr. Clarke had now sent home the first part of the gospel of Matthew, in the Fernandian language. With the American Bible societies the committee continued to hold correspondence, and had to repeat their acknowledgments for a grant of 2,500 dollars in aid of the Calcutta translations. The subscriptions, donations, and collections received during the year, amounted to £1,894 9s. 1d. That sum, as compared with the last year, showed a deficiency of about £30, but, in reality, more had been collected by the travelling agents, the difference being occasioned by two large donations given last year, and to which no corresponding sums had been received during that which had just closed. Two grants of £500 each, had been made in aid of the Calcutta translations, and a further grant of £500 had been voted, but not paid. That sum, and £50 voted for the Fernandian translation, would appear in the cash account of next year; so that, though the balance sheet would show a considerable amount in hand, it must be recollected it was more than appropriated.

The TREASURER then presented his accounts; from which it appeared, that the total receipts, including a balance in hand last year, amounted to £2,437 7s. 6d.; the expenditure to £1,957 8s. 11d.; leaving a balance in hand of £479 18s. 6d. towards the £500 which the Report stated had been voted.

Mr. T. SWAN, Birmingham, minister, said: I have been requested to move the first resolution; the object of which is to recommend the adoption of the Report; but, like many articles exhibited now-a-days, it requires no commendation, for it commends itself, and that not only for its terseness and point, which might have been expected, considering the quarter whence it comes, but for an embodiment of facts, which in this age, when so much is said about great facts, and which burst on us on every hand, is of great importance. This is a Report of which we may say, it is full and overwhelming with facts,—facts for which we should be grateful to Him who is the father of lights, and from whom cometh down every good and perfect gift. "The voice said, Cry; and he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever; and this is the word which, by the gospel, is preached unto us." Dr. Carey, the father of those elements of moral and spiritual regeneration, by which in future ages the teeming myriads of India will be brought to acknowledge the truth, is gone. Brother Yates, that humble and devoted man, as excellent as a

pastor as he was learned as a translator, is gone; but blessed be God for the revelation to which our ears were delighted to listen, and which thrilled our hearts this morning, "Christ still liveth," and although he was dead, he is alive again and liveth for evermore, and hath abolished death, "and brought life and immortality to light by the gospel." Yes, the Redeemer of the world still lives and reigns, and must reign till all his foes shall be made his footstool [hear, hear]. This society came into existence *ex necessitate*. It was forced into existence in consequence of what might be deemed wisdom. There might be different opinions upon it, but in consequence of the withdrawal of the aid of the British and Foreign Bible Society—that noblest of institutions, which used to impart its funds to aid our missionaries in India—this institution was originated; and, although our Bible Translation Society may carry somewhat of a sectarian aspect, yet its objects are far from sectarian. From the concessions and admissions, I will not say of our adversaries, but of our mistaken friends [cheers], our society assumes, with regard to India, a noble and magnificent attitude, because it is from this society that its teeming myriads must receive the word of life and regeneration. This is one of the smallest of our anniversary meetings, but I think with regard to its object, is the greatest. I have always been convinced that of all kinds of missionary efforts, that of the translation of the Scriptures into the vernacular tongues of the heathen is the most glorious. Carey, a man whom I well knew, and with whom I consorted between two and three years, was a man of genuine merit, without an atom of pretension. Yates I knew, a holy and devoted man; and my opinion is, that God has respect to the disposition, the tempers, and the attitude of a man's character. In great as well as small things his eye is directed to character; and from his high throne, he looks down upon men of a humble and a contrite spirit, and who tremble at his word. He poureth contempt upon that which the world considereth high. "The day of the Lord of hosts is upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan." In the inscrutable movements of providence, he passed by the universities of Oxford and of Cambridge, and of the north, whence learning has emanated, and directed his eye to Northampton, and to a youthful believer in what we may say is one of the lower walks of life. With regard both to Carey and to Yates we may say, that the Almighty selected these men; that he raised them from the dust and the dunghill of obscurity, from comparative insignificance, and lifted them on high and set them above the princes of the people, his own chosen aristocracy, and appointed them to be the translators of his blessed word, and to give a momentum in missionary operations, beyond all calculation the greatest in modern times. It is a dangerous thing to make little of God's work; it is a fearful thing to see anything like a sceptical or depreciating spirit of his work. Let us remember what it is to set ourselves against that work. It has been rising, and must go on; and whatever imperfections may attach to our own great societies, this will be purged and swept away by the spirit of the Lord, and the word of his truth. It is dangerous to put ourselves in the attitude of hostility and enmity to God and his operations. "Curse ye Meroz," said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." "Who has despised the day of small things?" "Who art thou, great mountain? before Zerubbabel thou shalt become a plain." Thus God has wrought wonders for us, and we must be grateful, and humble ourselves at his footstool. There must be nothing unhalloved and low here—there must be nothing of profane humour here, for we are now in the sanctuary of the Lord; in the dwelling-place of the Most High, surrounded with holy and heavenly inspiration [hear, hear]. But let me say that the importance of this Society in respect to the moral regeneration of India is great, and we trust that we shall obtain the assistance of other denominations [hear, hear]. I do not, however, care much about that; but in Birmingham we have a union of pocket as well as of tongue. A clergyman there, and a high churchman too, has never turned away an advocate of our Society [cheers]. I have gone there also with my brethren of the Scotch Church, and they have not been refused. Seven years ago it was said we might raise our missionary contributions to £30,000 annually; and I rejoice to hear, that there it is approaching it. God grant that that work may go on. But we must beware of idolatry, even in our Societies. The gold and the silver are the Lord's. You may have much in banks, and shares, and houses, and lands, but it is not yours—it is given in trust, and, if misemployed, most fearful will be your reckoning. It is a dreadful thing to be rich, for our Lord has said, that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." The salvation of rich men and women is within the bare line of possibility, but with God all things are possible. Let us not, therefore, be over-anxious about the exchequer. If God but touches the rich, it will be like Aaron's rod, and the streams of liberality will flow for the refreshment of the nations [hear, hear]. It seems to be left with us as a denomination to contend for a despised and neglected ordinance in our day, and we must not be ashamed of it. It is a pity we should have the word Baptist attached to us in one sense, though not in another; and indeed it is a matter of necessity that we should employ it. I am a Baptist. I believe that immersion alone is baptism. I would not go again into the watery grave if I did not believe that it was an ordinance of Christ, and if I did not believe that the truth of Christ is as much connected with immersion as with any other act. But I will take the liberty of saying, in connexion with this noble institution—which has come into existence mainly through the efforts of our brother Steane, and long may he live to enjoy the happiness of being connected with such a cause [loud cheers]—may the churches all take up the question with increasing ardour. The fact is, the Bible Translation Society is the crown and flower of our institutions, and I hope its income will soon rise to £5,000 per annum. But we must be faithful to our trust with regard to this ordinance. Christ said, "He that is ashamed of me and of my words"—that, doubtless, means his ordinances, his institutions—"of him shall the Son of Man be ashamed when he cometh in the glory of his Father and his holy angels." You talk of philosophy, you talk of sublimity; but there is no philosophy, no sublimity like that of God's word. We may talk of Newton and Milton—and all that is good in Milton came out of the Bible; but the Bible is the book for me [cheers]; and the nearer I draw to eternity the more do I feel this, and let this be the emotion of us all. It remains for us, then, to contend for this truth; and if ever there was a time when it was necessary that we should contend for this ordinance, in my opinion that time is the present [hear, hear], because, on the one hand, there is a class both learned and unlearned, (and I am sorry to say the learned lead the way), that make too much of it—that is to say, they talk about baptismal regeneration and the grace of God being conferred in it, which is a most monstrous prostitution of divine ordinances; while, on the other hand, there is a class, and I hope none of our Baptist friends are num-

bered amongst it, that make too little of it. Now there are just two ordinances in the Christian dispensation, and baptism is one of them. Give it the importance that Christ gives it. We ask it to stand no higher, but we demand that it shall not stand lower. The commission Christ gave to his disciples was, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned" [cheers]. While we love all that love the Lord Jesus Christ, and while we love Christian union—and I am connected with the Evangelical Alliance so far as a trial goes [hear, hear]; and, while we pray that grace may be with all them that love the Lord Jesus in sincerity, on the other hand we must beware of compromise—we must maintain a broad and palpable line of demarcation between the church and the world, and we must beware of being indifferent to any particle of Divine truth. I hope we may say, without offence, that of all our brethren, our Independent brethren are by far the most inconsistent on this subject, because, while on the one hand they acknowledge the spirituality of Christ's kingdom, and the utter incompatibility of its association with the kingdoms of this world, on the other, in that ordinance which we consider a mere remnant of Popery, they mingle up the church and the world. I take the liberty of throwing that out. We must not shrink from stating the truth in love and affection, nor must the truth be rubbed down. I may preach to a man all his days and do no good, if I shave off its edge. It must be spoken in its length and breadth. We would love dearly, and from the bottom of our hearts, those who love the Lord Jesus Christ in sincerity. "If a man love not his brother," to whatever section of the church he may belong, "he abideth in death." But we must beware of pride and vain glory, and go forward in a lowly spirit, and we shall have the blessing of God in our own circles and our own Society. All the great and good are not dead. I was delighted with the reference to Mr. Clarke. He is a noble man. I have had much association with him. He is a learned man, an inquiring man; and he is studying the Fernandian language, that we may have another translator. May God spare him [hear]. I have had placed in my hands, but it is now too late to read them, an admirable letter from Mr. Peace, and some quotations in a letter from Mr. Wenger. The pundit is still living. All the treasures of the East were brought to Dr. Carey's feet; and long may this pundit live, and may hundreds and thousands of pundits be raised up; and while they are translating divine truth, may their minds be enlightened [hear, hear, and cheers]. While I was in India, there was something about my pundit extremely facile. I used to read, and he used to look at me with a most placid countenance. Hindoos are not so irascible as we are. He used to say, in reply to my remarks, "True, true;" but feeling nothing. That is particularly the way with the Mussulmans. The Mussulman considers Christ a prophet; and Dr. Carey contended that they were superior to the Unitarians. Those Mussulmans whom I conversed with, used to say, "True," but that was all I could get. Well, we must rejoice that the pundit that sat at Dr. Carey's feet, and subsequently at the feet of Yates, still lives. May he not pass from time to eternity destitute of that light, which he has been such a wondrous instrument in communicating to a destitute world [loud cheers].

Mr. OCTAVIUS WINSLOW, in seconding the resolution, said: My heart bounded with joy in response to one note in that excellent Report read to-night; that was, that this institution stands not forth in the spirit of hostility to any kindred society, but that it is the friend and coadjutor of all [cheers]. The reverse of that sentiment would have kept me from this place to-night, for I have come not to sacrifice upon this altar my love for the British and Foreign Bible Society [hear, hear]; an institution with which I feel proud to be connected, and with which, in harmony with men of different sections of the Christian church, I am at this moment in co-operation. To give you some evidence of the kind feeling which our co-operation in that Institution has brought into existence, I may state, that but a few days previously to my leaving home an excellent and distinguished minister of the Established Church placed in my hand two sovereigns on behalf of your Society [cheers]. To all the sentiments—so glowing, and touching, and thrilling—of my beloved brother who has just sat down, my heart fully responds. But he will allow me to take one step higher in setting forth what I conceive to be one of the grand distinct principles upon which your Society is based. This Society did not originate simply on the ground of sustaining the ordinance of believers' baptism, believing, though we strongly do, that that ordinance is of Christ, and is scriptural. I believe that a far more important principle was at stake, for which we would battle in life and in death, viz., that we are bound, by the most solemn obligations, to give to the heathen world a pure Christianity; and, if we are to do so, we must give them the Word of God faithfully and literally translated, as God has given it to us. I conceive, in advocating this principle, we ascend a step higher than that to which our excellent brother brought us; and, assuming this principle, I will challenge every Christian man, and every Christian denomination, to say if we are not right in banding together to give to the heathen what we solemnly believe to be God's pure, unadulterated, literally and faithfully translated word. This was the principle which gave birth to the American and Foreign Bible Society—a society which I shall ever esteem it my honour to have been associated with from its earliest existence. I was among those who signed the protest which was sent in to the American Bible Society, on occasion of our exclusion from it; and the brethren who originated that movement in America are men of noble spirit, they are worthy of our confidence, esteem, and prayers. I rejoice to say that that society has found a deep lodgment in their hearts, and I have never been present at their meetings but it has been referred to with the kindest feelings. I conceive that this society is vastly important, viewed in this light; that it tends to strengthen our missionaries in their great and important work, the translation of the Holy Scriptures. We are to urge upon them the importance of translating the word of God, not from the imperfect, though valuable version of King James, or any other version of the Bible, but they are bound by the most solemn obligations to translate it from the original Hebrew and Greek, a principle which the Board of the American Baptist Missions adopted, as the grand principle which ought to actuate your missionaries in their great work of translation. We have it in these words: "That all the missionaries of the Board, who are, or shall be, engaged in translating the Scriptures, be instructed to endeavour, by constant prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated." That I believe to be the principle which we ought to urge upon your missionaries; and as long as you do that, you will have the co-operation and esteem of all those who, however they may differ from you in judgment as to the nature of this ordinance, will applaud and uphold you in maintaining that principle. Were we to concede that principle for a moment, with regard to one word of the Bible, why not with regard to twenty? and if with regard to

twenty, then the whole Bible; and then we are brought to the Popish principle of shutting up the Scriptures of truth in a language which cause them to be unintelligible to the people. I rejoice in the origin of this society; for as my brother has remarked, it is the crowning one of all. I believe it is—though, as our excellent Chairman has expressed it, yet in the weakness of infancy, nevertheless a young Hercules. I believe it will grow and strengthen. The blessing of God has been upon it thus far, and I believe the most enlarged success from the Great Head of the church will attend its after operations. It has strong claims upon you; as a part of Christ's church, God has entrusted it to you; and I do hope that your earnest prayers will be, that God may illuminate our beloved missionaries, that he may make them faithful in giving a literal translation of his word to the heathen; that God will give them grace that they may not swerve from maintaining this grand, and glorious, and crowning principle; and, above all, that the Spirit of God, who alone can make that word effectual in the conversion of man, will be poured down from on high, and that the blessing of God may richly attend all our operations. I have no secret misgivings as to the ultimate result of our efforts; truth is mighty; it is imperishable; it shall utterly overthrow all systems of error, and it shall prevail.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amid her worshippers."

[loud cheers].

The resolution was then put and carried unanimously.

Mr. T. POTTINGER, minister, Bradford, rose to move:—

That this meeting adverts, with deep commiseration, to the condition of the millions of mankind who have never seen the word of God, and gives its encouragement to all those efforts, the design of which is, to communicate to them the inestimable gift; especially rejoicing that the Bible Translation Society has been honoured to labour with so manifest a blessing in this great field of Christian usefulness.

I have great pleasure in taking the first opportunity I have had in London of expressing the deep interest I have always felt in the Bible Translation Society. From its commencement I have sympathised with its objects, and have felt it both my duty and my privilege to do what I was able, to further its great purposes. The resolution I have just read adverts to the great fact, and the painful fact, that millions of mankind have never seen the word of God. We have heard much lately, and much last night, ably and eloquently said by Mr. Stovel, with regard to the state of Ireland. Millions of people are wanting food. But much as we commiserate our beloved Irish fellow-subjects, and would do the utmost of our ability to relieve their pressing necessities, yet the condition of mankind, of the millions adverted to in the resolution who have never seen the word of God—the food of the soul—is much deplorable and much more afflicting. We sometimes hear of persons in this country who know nothing of Jesus Christ—know nothing, comparatively speaking, of the Bible; and we are horror-stricken with the idea. But think of the unnumbered millions in distant parts of the world who have never seen a copy of that book which can make man wise unto salvation by faith in Jesus Christ. We believe the word of God is the instrument for the conversion of sinners, for the sanctification of believers; and I heartily respond to the sentiments uttered by Mr. Swan, that the Bible Translation Society is one of paramount importance. For it would be of little use to send missionaries to India and to America, if they have not the word of God, which is the sword of the Spirit. Therefore, we should attach high importance to the Bible Translation Society. But I do as heartily respond to another sentiment contained in the resolution; and I am very sure that the meeting will respond to it also. It gives encouragement to all those efforts, the design of which is to communicate to these millions the gift of God's word. I believe that the British and Foreign Bible Society did our denomination a great and positive wrong; that it was a violation of Christian love; but I still love that Society [hear, hear]. It is an object of my admiration, and I hope I shall always love it, and pray for it, and, if I am able, help its great and glorious object. One of the most interesting features of the present day, with regard to the manufacturing districts, is the rapid and unprecedented circulation of copies of the Holy Scriptures, partly owing to their cheapness. In the Sunday school connected with my own place, where we have 500 children, 1,000 copies were sold [hear, hear]. Young females working in the large manufactories in Bradford, would buy some ten, twelve, or twenty Testaments at fourpence, and Bibles at tenpence each, and sell them to their fellow-labourers at the mill, many of whom were not accustomed to go to a place of worship [hear, hear]. Little children would come with a half-penny or a penny, Sabbath after Sabbath, to procure the Scriptures, and take to their ungodly, and very frequently, infidel parents. In the course of last year, many thousand copies were thus sold in Manchester and other great towns. Now, we want the circulation of God's word, on a still larger scale, in India; we want to multiply the copies there, not by thousands, but by millions; and we never ought to be satisfied till every man, woman, and child, throughout the length and breadth of the world, shall possess, and read, and love, the Bible [cheers]. But I likewise concur in the last clause in this resolution, that so especially rejoices, "that the Bible Translation Society has been honoured to labour, with so manifest a blessing, in this great field of Christian usefulness!" Reference has been made to the death of Dr. Yates; and it is often said, that when a great man dies we know not what to do. It was said, "What will become of Jamaica when Knibb dies?" My reply was, to a beloved friend who asked the question, "If another Knibb be wanted, God will raise him up." Knibb has done his work. Carey has done his work, and when he died, God provided a Yates; and without uttering one word of disrespect against Carey, there is no impropriety in saying that Yates was superior to Carey as a scholar—easily accounted for by the fact that he had advantages Carey never enjoyed; and there is no impropriety in saying that there is a great probability that his successor in India will be his superior as a translator of God's holy word. Thus, though great men die, God raises up other instruments to carry on his work; and he will do so from age to age, till light shall spread, till truth shall enlighten the world, and the gospel shall be preached to every creature [cheers]. It is a great blessing to possess a copy of the Scriptures—that we should have a copy translated—that that should be translated correctly—that every word should be translated—and that we should have nothing but the truth as it is in Jesus. Now the object of this Society is not simply to translate, but to translate every word in the Bible, till it places that Bible in the hands of every man that can read it, and say, "Here is God's word: it can, through faith in Christ, make you wise unto salvation. Read, mark, learn, and inwardly digest it." We say, Give the Bible, and you will enlighten and regenerate the world. Place it in the hands of monarchs, and they never can become despots; place it in the hands of senators, and they must make wise, just, and equal laws; place it in the hands of the people, and they never can become rebels; place it in the hands of parents, and they will train

up their children in the nurture and admonition of the Lord; place it in the hands of children, and they will love their parents and obey them in all things [cheers]. Place it in the hands of every man, and wars must cease, slavery must be abolished, all the crimes that make desolate, the abominations of the nineteenth century, will be swept as a pestilence from the world, and light, and truth, and purity, justice, happiness, and universal benevolence, will spread throughout the world. May God send us his light and his truth, and bless the human family [loud cheers].

Mr. R. W. OVERBURY, minister, in seconding the resolution, said: I come forward to attest my attachment to this Society, and the holy satisfaction with which I regard that success with which God has blessed it from the commencement to the present hour. I fully agree with, and feel the importance of, the observation made by our excellent chairman, that we have no need to call in the adventitious feelings of excitement in order to sustain the operations of this Society. I am exceedingly happy that the basis on which this Society rests has been defined, very clearly and very precisely, this evening, to be this—the absolute necessity and importance of our honoured missionary brethren being left to their own judgment and conscience in the sight of God, without any foreign interference whatever, to translate God's own word in that way which they believe expresses best the mind of the Spirit of God. This is not a sectarian but a great catholic principle—a principle that must be acted upon by all the faithful servants of the Lord Jesus Christ; and although, in the observance of this principle in this particular instance, we, as a denomination, meet with difficulties, yet I have no doubt that they will be overruled for good; and the attachment we have shown to a faithful translation, will have its effects on all other portions of the Church of Christ. This high stand upon principle which we have made as a denomination has re-acted upon ourselves to kindle to a purer flame our love to the truth as it is in Jesus, and to induce us to greater sympathy with the beloved missionary brethren in their operations. I have said that I approve of this society, because it asserts the untrammelled liberty of the missionary to translate God's word according to the dictates of his own conscience, and I am persuaded that this is a principle that applies to all interference whatsoever. Our honoured brother, Yates, who has now gone to glory, and Wenger, who still lives, would as much hesitate to fulfil the commands and instructions of the committee of the Baptist Missionary Society, as to how they should translate any word of God's Holy Scriptures, as they did hesitate and refuse to translate *baptizo* according to the instructions they received from Earl-street [cheers]. I mention this to show that it is entirely a Catholic principle. I feel the justice of the observation that has been made by Mr. Winslow, that if we once begin to tamper with the word of God, from that moment no part is safe; and it is only by cherishing holy jealousy with regard to this point that we shall preserve the purity of the word of God, and hand to the nations round the earth the cup of salvation, filled with the living water of divine truth, without any mixture of human tradition or corruption whatsoever [cheers]. Allow me to say further, that I very much agree with and approve of the operations of this Society, because it presents the preaching of the gospel to the heathen in association with the faithful translation of God's holy word. There had been missionary societies to the heathen long before our Institution came into operation. Whilst Luther was engaged in translating the Bible, the Roman Catholic Church was sending forth its agents to those very countries whose spiritual interests now excite your sympathies—I mean India. But these missionaries did not carry the word of God, and translate it in the languages of Travancore, and Delhi, and Goa; but though they did not take the Scriptures, they took the Inquisition, with its bloody horrors, to Goa, the ruins of which are to be seen at the present day. Why did they not take the Scriptures? Because they knew that their system would not bear the light, and they loved the darkness rather than the light, because their deeds were evil [hear, hear]. Your missionaries are conscious of carrying forth a pure Christianity, and preaching the truth as it is in Jesus—the whole truth, and nothing but the truth: of a desire of practising no reserve with regard to any ordinance, and of not handing down any tradition with any ordinance Christ has given to the church. Therefore, as they preach the gospel, and the gospel is the means of salvation to their converts, they, at the same moment, put into their hands a translated copy of God's word in their mother tongue, and say, Search the Scriptures; try our preaching by the scrutiny of the law and the testimony, for if any speak not in accordance with this word, wherever they may come from, whether from Rome or Oxford, it is because there is no light in them [cheers]. There is another point to which allusion was made in the report, and which has certainly engaged my attention, and interested me much—it was this, the importance of the translated word of God to your native converts in India. It is a very interesting fact, that in India there are no less than 130 native teachers, whose hearts have been touched by the grace of God, and who labour in preaching to their fellow sinners in that country the unsearchable riches of Christ. What are these native teachers to do without the translated Scriptures? They have, in consequence of the Bible Translation Society, the same advantages which we as ministers have at home. They can go into their closet where their Father is, who seeth in secret, and they can study God's word in their own language, under the influence of divine illumination, and the promised unction of God's Spirit; and they can go forth in the same spirit in which we labour, and say to the poor devotees of a degraded superstition, "Behold the Lamb of God who taketh away the sins of the world." How very greatly are times changed! The work of a translator is now honourable and noble: it was not always so in this country. Let me remind you that we have only to go back for two or three centuries, to light upon the time when Thomas More was Lord High Chancellor, when Tyndale was labouring in Antwerp, giving a faithful translation of God's word at the peril of his life, and the hazard of all his most hallowed associations; and at the time when copies of Tyndale's translation came over, what was the punishment which his brethren suffered? They had to ride on horses with their faces to their tails, with a foolscap on their heads, with Tyndale's translation tied round their bodies; and then they were condemned, with their own hands, at Paul's Cross, to commit the translation to the flames [hear, hear]. Times are changed. There is one that ruleth and judgeth in the earth, and it becomes us to be grateful, meeting as we do to promote the object of the Bible Translation Society, to give to India the copy of the word of God translated into their own dialect. That was not done 300 years ago; and though clouds may now darken some part of the moral horizon, we are sure the Sun of Righteousness shall arise with healing beneath his wings; that he shall scatter all remaining clouds, and that, with his still brighter illumination, the church shall go forth, "clear as the sun, fair as the moon, and terrible as an army with banners." In conclusion, I would say that I hope you will, this night, give a practical and liberal demonstration of your attachment to this Society and its objects. Our Chairman has properly said that this is the youngest child in our denomi-

national family: then I suppose it is Benjamin; and if it is Benjamin, let it have the double portion which Benjamin had, of your prayers, your sympathies, and your contributions [loud cheers].

The resolution was then put and carried.

Mr. J. HAYCROFT, in moving the re-appointment of the Officers and Committee of the Society for the ensuing year, said: It has never before been my honour to stand on the platform of the Bible Translation Society; not that I have not fully sympathised with its object. It is not designed to interfere with any religious benevolent institution on earth; above all, with that foremost and philanthropic of British institutions, the British and Foreign Bible Society. I believe it would be sin for any minister, whatever his age or youth, to refuse to stand on the platform of that Institution, whatever other Society he may refuse. I sympathise heartily in the object it has in view, and the catholicity of spirit in which all its proceedings have been conducted. Its object is one of the brightest which mankind have ever had on earth. It is the circulation of the word of God that is the charter of all our hopes; everything that is valuable and dear to us here springs from that revelation, and everything glorious in the anticipation of immortal blessedness in heaven springs from the same hallowed fountain. Without the Bible we should be wretched and undone. In circulating it you seek to put into the hands of every man, woman, and child, the means by which the spirit may be rescued from immortal misery and despair, and raised to the heights of blessedness and glory in our Father's house ever. Besides, this Bible Society has for its object something wider and nobler than any other institution, for it can be said of no other but this that our object is to circulate the Bible, the whole Bible, and nothing but the Bible [cheers]. With regard to the attainment of this object, it seems to me that we ought to seek to circulate the word of God, inasmuch as it contains the only remedy which can be suggested—the only remedy that the Almighty has revealed—for the world's misery. Prior to the coming of the Redeemer, and since that event, a thousand religions have existed in the world; but none of them have imparted peace to the aching conscience, none have given joy to the agonised spirit, none have relieved the burden of the sin-stricken heart. It is the Bible alone, and the streams that flow from that sacred fountain, that have cheered the miserable amidst all the privations of their diversified circumstances in life—which has shed a halo of joy on the dark valley of the shadow of death. It is the Bible alone which has given our country the position it occupies in the eyes of Europe and the world [cheers]. The possession of the Bible endears to us above all things our native land. We love it because it is the land of our birth, the land of our liberty, the land of our civilisation; but, above all, because it is the land of the Bible, the land which God has condescended to bless, and from which the streams of mercy shall flow forth till they have covered the whole earth with the knowledge and glory of God [hear, hear]. The Bible Society has a special claim on Protestants. It can be said of them alone, the religion of the Bible is their religion. It is not the religion of the Catholics, for they shut out the Bible from the common people; and wherever the Bible has shed its rays, Catholicism has begun to decline. Literature has done more by the translation of the word of God than by any other means to uproot Popery. Not only, however, has it a claim upon us as Protestants, but as Dissenters. We think as Dissenters we have a more simple faith, more clear views of evangelical truth, religious doctrine, and the discipline of the Church, than is possessed by the national Church. Our whole conduct and procedure, whether as individuals or in our domestic relations, or in our connexion with the Church and the world, should be regulated alone by the word of God. All doctrines are to be derived—all precepts should emanate—all the laws of Christ's kingdom should spring from it; and therefore, in a far different sense from that in which the established religion holds the Bible, it is held by us. The fathers are nothing to us—the apostles are our fathers [loud cheers]. The Bible Society has a still stronger claim upon us as Baptists than as Protestants or Dissenters. We may be wrong in thinking, but we delight to think, that the Baptists take the most accurate view of all the world of the word of God; for while they translate a part, we translate the whole, that the stream may be pure in all its parts, and not a portion should be lost on the world; that it should tell with all its mightiest effects; that its influence should spread, irrigating beautiful scenes as well as the most arid deserts, till the wilderness shall become like Eden, and the desert as the garden of the Lord. Believing that the only pure translation must be such as can be rendered into the vernacular tongue, we think that the Bible Society has greater claim upon us than any other religious institution. If such be the case, while our liberality should flow to all other institutions, and especially our denominational institutions, it ought especially to flow into the coffers of the Bible Translation Society. We love the Society for the spirit in which it is conducted. It delighted a preceding speaker—it delighted the whole meeting, and cheered my heart—that the Report breathed such a kindly spirit to all similar institutions, and especially to all the supporters of the British and Foreign Society. I feel it an honour to belong to that Society; and as a proof that my views respecting it are known, I was requested about a fortnight ago to draw up the Report of the Association in our neighbourhood [cheers]. This Institution originated in an injury inflicted on the Baptist denomination; but the injury should be forgiven, and should not rise in the thoughts of Christian men in time or throughout the ages of eternity. But whilst we will forgive the injury we will have our revenge; it shall, however, be a Christian, a noble, a holy revenge—we will aid the British and Foreign Bible Society more than ever we did before, give it more of our money, assistance, and prayers. But we will have our own Society still [cheers]. We will have our revenge; but it shall be in running the race of glory, and trying which can do most in the two institutions for the honour of our Redeemer and the progress of his cause. With regard to the operations of this Society, it is evident that its proceedings must be, to a certain extent, obscure. The agents are working in private, and it cannot be told what the result may be. But we are not on this account to think that the work is unimportant. I regard the Bible Society as the foundation of all other institutions. Will you send forth the soldier without his weapons? Will you send forth the husbandman without his seed? Will you send forth the missionary without giving him the Bible to distribute, that others may read in their own tongue the wonderful works of God? The missionary must preach, and his hearers must have the Bible in their native tongue, that they may find his text, examine his doctrines, and may be able fairly and properly to judge of the truths, which are said to be revealed by the authority of God. This Society must proceed silently like the river which flows by this metropolis of our beloved land—it springs first from a little rill, and no one in the wide world takes notice of it—at last it has a name, and as it flows further—as it approaches this city, it swells to a mighty river, and bears upon its bosom the wealth and commerce, not of the country, but of the world. So should it be with the Bible Society: it shall, by secretly undermining the heathen temples of idolatry, the

dark corruptions of error, which have rested for ages on the world, gradually dispel them. It shall run on slowly—it shall increase in brightness till every mist shall be dispelled, every cloud driven away, and the light of the knowledge of the glory of God shall irradiate every country, beam in every city, in every hamlet, and light up every heart [cheers]. The Society is now a child of six years old: may it soon reach manhood, and its power be felt more vigorous than ever. I trust that its funds will be raised, not to £5,000, but to £50,000, and, if the world live long enough, to £500,000 per annum [cheers]. This Society is important because it is destined to be permanent. All our missionary societies must have an end. The day is coming when the knowledge of the Lord shall cover the earth as the waters cover the sea; and when that takes place, where will be the necessity for missions? The entire human race shall have become pilgrims in the way to heaven, but the Bible Society will be wanted still. A time will come in the history of the world when tract societies shall be buried in oblivion—when missionary societies shall have been forgotten, and the only religious institution in existence shall be the Bible Society, and I hope that, ultimately, it shall be the Bible Translation Society [hear, hear]. Even that shall end when the trumpet of the archangel shall sound, when the day of judgment shall be set, and the books shall be opened. Oh, may we be faithful till that time comes—may we serve our generation by the will of God—may we cast into the treasury of this noble, of this godlike Society, our prayers, our property, and our talents. For its interests let us live—for its advancement may we pray; and let our dying moments be associated with the recollection that we have done what we could for the advancement of the Bible Translation Society [loud cheers].

Mr. D. KATTEENS, in seconding the resolution, said: It would not be proper for me, at this hour, to make a speech; but I think it is desirable to state, that I have looked with the utmost satisfaction upon the whole of the history of this society, and that I most cordially sympathise in its objects. It is true, I was not one of those who signed the protest presented to the committee of the British and Foreign Bible Society, previously to the formation of this institution, but I thought that it had not acted towards the Baptist denomination with candour, and on that ground I rejoiced when this society was called into existence. I felt it necessary to have such an institution, and have never ceased to attend its meetings with pleasure and profit. Mr. Overbury has referred to the fact, that other missions existed before those modern missions which engage our sympathies. The grand peculiarity of these modern missions lies in the fact, that our missionaries have gone forth with the Bible, whereas, previously, missionaries went forth without it. Let us, however, not forget that these men were praiseworthy in every respect but this. They were men who would inure themselves to climate; scale almost inaccessible mountains; penetrate forests; omitted no subject of minute investigation; looked with microscopic inquiry on every blade that sprang up at their feet; scanned the heavens for new constellations, and omitted nothing, but to take the Bible to the heathen. They tried every means for the conversion of the heathen. The Portuguese missionaries, especially, ingratiated themselves with the Emperor of Hindostan. To their shame, they sat up whole nights drinking with him, contrary to their own principles; but they did not perform the work on which they were sent, because they did not carry with them the instructions of the Word of God. It was left for the missionaries in modern times to take the Scriptures, and translate them into the language of the heathen; and hence the difference in the result. It was in vain that the Pope blessed their expedition. He had better have done as Melchisedec did by Abraham—blessed them when they came back [cheers]. But they came back without results; and that simply because they did not go forth on the principles on which modern missions are founded, namely, that the Bible alone is the instrument of conversion for individuals and the world [cheers].

The resolution was then put and carried.

A vote of thanks having been unanimously passed to the Chairman, the proceedings were closed by singing, and the meeting separated.

BAPTIST MISSIONARY MEETING.

The fifty-fourth anniversary meeting of the Baptist Missionary Society took place at Exeter-hall, on Thursday, April 30th. The chair was taken, at ten o'clock, by S. M. Peto, Esq.

The proceedings were opened by singing.

Mr. R. W. OVERBURY, minister, then offered prayer on behalf of the assembly, in connexion with the object of the meeting.

The CHAIRMAN said: My dear Christian friends,—In earlier times it might have been necessary, in commencing the proceedings of the Baptist Missionary Society at its anniversary meeting, to descend upon the principles on which it was based, and to show its accordance with scriptural command and authority. But in the present day, and especially on this fifty-fourth anniversary, it cannot be necessary to adopt such a course [hear, hear]. Now, God be thanked, next to that inexpressible blessing, the sense of sin pardoned and iniquity covered, is the desire of our hearts to promote the extension of that kingdom which is "righteousness, peace, and joy in the Holy Ghost." How delightful is the thought, that our meeting to-day has for its object, and is to a certain extent identified with, the salvation of the whole world. True, the means brought to bear upon so vast an enterprise by our society, and by kindred societies connected with other denominations, are very inadequate to meet so large a requirement; but, though our "strength" is "perfect weakness," we have the promise of the Lord that under his blessing it shall be invincible, and that we shall go on "from conquering to conquer," under his powerful guidance [loud cheers]. It is interesting to reflect that ours is the first of a series of meetings of a missionary character; and oh! let me entreat you to pray from the heart that a devotional feeling may pervade this meeting, and kindred assemblies, that our dear brethren who have to address you on this occasion may be blessed from on high, and that what we entreat for ourselves may descend in rich abundance on our dear brethren who are to follow us. The world may sneer at meetings like the present; it may speak of our efforts as "the braying of Exeter-hall" [hear, hear, and laughter]—it may call our proceedings "speech-making philanthropy"—it may speak of our anxiety for the heathen as "transcendental morality;" but this we know, that when the kingdoms of this world shall have passed away, it shall be seen that efforts like ours were not those of mere mortal men endeavouring to gain applause for themselves, but were

based on scriptural command, were prompted by the Spirit from on high, and succeeded because God himself had directed that they should be made [cheers]. How eventful has the last year been to our mission!—how many standard-bearers of the cross have removed from the field of exertion [hear, hear]. Our beloved brother Mack, of Serampore, in the midst of his usefulness, has been called to his reward. Our long-loved friend, Dr. Yates (the successor of Dr. Carey in the work of translation), has also been called hence; but his record is on high. These are men of whom we may say, that they counted not their lives dear unto them so that they might fulfil the ministry to which they were called. Though we shall see them no more in the flesh, yet will their names be held in everlasting remembrance; and when the conquest of the Sutej shall be forgotten, Serampore shall be remembered in connexion with the blessings which they were privileged to diffuse [cheers]. Another name recurs to our memories—one entwined with the affections and dear to the hearts of all present, and of all who are engaged in promoting the cause of missions. Our deceased brother was here on the last anniversary. How he spoke on that occasion, you know; how his tones and statements thrilled every heart, you can tell; how great were his efforts in union with other brethren, let the emancipated slaves of Jamaica tell. Long will his name be dear and precious to our churches; and oh! that the spirit of an Elijah may descend on many an Elisha, and that numbers may be imbued with the spirit which he constantly displayed in the prosecution of his work [hear, hear]. There is one very remarkable feature in our dear brother's history; and it is this. Although he possessed the greatest qualifications for shining in public life, and although he was so very effective at meetings like the present, yet was he never so much at home as when beside the sick and dying beds of his own dear people [hear, hear]. Here all the affections of his heart were drawn out, and his lovely deportment, while comforting the sick and dying, impressed all around. A few days since I was favoured with a conversation with that esteemed servant of our Lord, Thomas Burchell. When I questioned him about what took place after Mr. Knibb's return to Jamaica, he said, "We always found William Knibb, after his return from England, William Knibb still; he was the same humble and devoted servant of his God; we found a compassionate heart, into which we could pour all our sorrows; he was, indeed, in all things our brother. But," he added, "I was much struck, on his last return, with his heavenly-mindedness, and with his evident meekness for the eternal world; and, on leaving him, after my first interview with him subsequent to his return from England, I said to a dear friend, 'The conviction of my mind is, that brother Knibb will soon be removed.' My friend said, 'Why do you think so? He seems in perfect health.' I said, 'There is a meekness about him which conveys to my mind that impression: I think his work is done, and that it will soon be said to him, Come up hither' [cheers]. Oh, my friends, what a system is that which warms a man's heart as William Knibb's was warmed, and makes him desire to live, not in cold and ice-bound isolation, but for the benefit of his race [hear, hear]! But I must not dilate on our beloved brother's character. The losses which we have sustained are loud calls to us for earnest and persevering prayer, that other labourers may offer themselves for the missionary work, and supply the place of those who have departed to their rest [hear, hear]. The mission never needed so much, as at the present time, men of warm and devoted hearts, men who will consecrate themselves unreservedly to the service of the Lord Most High; and let me implore that when you assemble at your family altars, with beloved ones around you, those who sit in darkness may hold a place in your remembrance, and may pray the Lord of the harvest to send forth labourers specially qualified for the work [hear, hear]. I would also call your attention to some of our dear brethren now in England, who, though not worn out, are, I fear, worn down in their Master's service [applause]. Let me entreat for our dear friends, Mr. Burchell and Mr. Evans, your prayers, that their invaluable lives may be spared to us for many years; and that the Lord may speedily restore them to better health, in order that they may return to the important posts of labour which they have hitherto occupied with so much success [cheers]. There is one other point to which I would briefly call your attention. We have evidence of the strongest character, that our dear brethren in Africa and Fernando Po have been faithful to their trust. Had they not been faithful; had not they and our dear friends of the London Mission in the isles of the South Sea, declared the faithful message, and the faithful message alone, Rome would never have envied their success or disturbed their labours [hear, hear]. Let us pray earnestly that these disruptions may lead to the furtherance of the gospel—that the wrath of man may be made to praise Him whom they serve, and that the remainder he may, according to his promise, restrain [hear, hear]. One word more before I call upon our dear friend, the Secretary, to read the Report. As a member of your committee, during the last year, I could not help being aware of our painful financial position [hear, hear]. While I acknowledged the very liberal support that we have received during that period, from all quarters, I yet feel it my duty to call your attention to the fact, that our income, during the present year, has not met the expenditure. This we feel to be the more lamentable, from the fact of so many calls being made to us from various places for help; I will refer only to one. The position of our country, at the present moment, in relation to China, makes us feel that something ought to be done by us in that part of the world [hear, hear]. The edict published by the Emperor of China, in which he not only grants religious toleration but religious equality—[cheers]—is one of the most striking features in the recent history of missions, and constitutes a call to exertion, to which as Christians we cannot but respond. I do hope that as soon as our brother, Dr. Cox, has succeeded in the mission which he has undertaken for the purpose of clearing us from our debt, the first effort which we shall make will be to send the gospel to China [cheers]. Oh, can it be, dear friends, that our

ships fill her ports, that our merchandise loads her quays, and that our commercial men are, day by day, making fresh inroads in her territory, and obtaining a footing in her dominions, and shall not Christianity plume her wings for a nobler flight, and proclaim to the millions of China the word of life? I cannot believe that the missionary spirit which prompted the formation, and has marked the labours of this society, has left the churches by whom it has been supported. I must now, my dear friends, entreat your attention to the details of the Report, and to the resolutions founded upon it; and may He, in whose hands are the hearts of all, incline you to aid our society as he himself hath prospered you [loud applause].

Mr. JOSEPH ANGUS, the Secretary of the Society, then read the Report, of which the following is an abstract:—

The society employs agents in Europe, Asia, Africa, and America.

Much has been done; but more yet remains to be done.

In India, it supports thirty-nine missionaries, and 187 native preachers and teachers. In connexion with the Indian churches are 1,678 members, of whom 251 have been added during the last year. There are also 101 schools, with 3,979 children.

The members of these churches are nearly all very poor, and yet they have contributed more than £1,200 last year for the support of their pastors. Friends at the different stations have also contributed at least an equal amount towards the support of schools and translations.

Fifty thousand volumes of Scriptures in the Hindustani, Sanscrit, Bengali, Hindi, Persian, and Armenian languages, and one hundred and fifty thousand tracts, have been distributed during the year.

In Africa, the society has stations at Fernando Po, Bimbia, Cameroons, and Calabar, and thirty-three missionaries and teachers. There are 250 children in the day-schools, and 500 in the Sunday-schools. Parts of the Scriptures have been printed in the Fernandian, Isuba, and Dewalla tongues. The Dove missionary ship visits the stations, carrying teachers and supplies.

In America and the West India Islands, there are the following fields of labour:—

| | Missionaries. | Native Teachers. | Members. | Day Scholars. |
|----------------|---------------|------------------|----------|---------------|
| Honduras . . . | 3 | 4 | 130 | 183 |
| Trinidad . . . | 2 | 3 | 52 | 180 |
| Hayti . . . | 1 | — | — | 30 |
| Bahamas . . . | 3 | 9 | 2,648 | 684 |
| Canadas . . . | 12 | — | 599 | — |

To these may be added the churches in Jamaica, containing 34,000 members, formed under the care of agents sent out by the Society.

In France there are three stations and two ministers, one of whom is occupied in completing the New Testament in Breton.

God has greatly blessed the Society in these fields; but more, much more is required.

In India, the city of Delhi, with a population of 180,000, has only one missionary; Patna, with 300,000, only one missionary; Ceylon, two-thirds as large as Ireland, has long had but two missionaries; while India, containing 150,000,000 inhabitants, has fewer religious teachers than the county of Lancashire.

The total number of our missionaries all over the world is not so large as the number of agents of the London City Mission.

Hayti has but one missionary connected with us; Trinidad has but two; France, with many millions who hear not the gospel, has but two; South America and China have none.

More is required. Our total income is not more than one-tenth of the annual offerings to Kalee, the Indian goddess of murder; not more than one-thirtieth of what the Baptist denomination pay in taxes. It does not amount to one penny a-week from each of the members of our churches; nor is it more than one-tenth of the amount spent in sustaining the gospel at home. By systematic efforts, several churches have each raised more than large countries where such efforts are wanting.

Will the friends of Christian missions remember that their gifts are to be divided among upwards of 200 stations, that they are spent in four continents, and that they support upwards of 150 ministers and teachers? Each of these is deserving of, and requires, liberal contributions, and yet but a small sum is divided among them all.

The CHAIRMAN read the cash account, of which the following is the substance:—

The receipts of the Society for missionary purposes have amounted to £26,398 18s. 9d., of which £4,002 16s. 3d. is for special objects, and £18,583 8s. 7d. for the general fund; being an increase in the total of £2,593 13s. 5d. above the receipts of the last year, and in the general fund of £2,242 18s. 5d. It is but just to add that the receipts from auxiliaries connected with foreign stations are larger than usual, and that the grants from the Bible Translation Society have amounted to £2,117 5s. 3d., including £511 7s. 3d. from the American and Foreign Bible Society. On the other hand, the expenditure has amounted to £25,191 2s. 8d., being an excess above the receipts of £2,604 17s. 10d. This sum, added to the amount due by the Society on the 1st of April, 1845, £2,398 9s. 8d., makes a total of £5,003 7s. 6d. now due.

In addition to the accounts acknowledged above, there has been received towards the grant of £6,000 to Jamaica the sum of £3,712 13s. 11d. To meet the whole amount the sum of £2,587 6s. 1d. is still required. To obtain this grant was the object of the last visit to this country of our friend and fellow-labourer William Knibb.

The total number of members added to the churches during the past year is 1,866, the total number of members in all the churches being 39,202. There are also 232 stations and sub-stations, 234 agents, not including Jamaica. The number of day-schools is 152, of children taught in day schools 9,306, and of children taught in the Sabbath-schools 11,155. The total receipts for all purposes are £26,298 18s. 9d.

Mr. OCTAVIUS WINSLOW, of Leamington, minister, on rising to move the first resolution, spoke as follows:—The elevated sentiments and spirit, sir, which pervaded your opening address, happily relieved me, as the first speaker on this hallowed occasion, of an overwhelming responsibility. You gave the key-note to the feeling which will, I trust, pervade every person present: and what I require, as one of the weakest vessels on this platform, is grace to continue that key-note; and what we all require is, that it may swell higher and higher with every succeeding speaker, until we close with a shout of thanksgiving to the God of all grace, and gird ourselves resolutely and unreservedly to the high enterprise which has convened us on this occasion [cheers]. It is, I believe, a growing sentiment, that

the Christian enterprise is especially the enterprise of the Christian church; that, however important are distinct organisations for conducting it, and however deeply indebted we are to committees and other agents in carrying out different plans, the life of the missionary enterprise is embodied in the life of God in the soul of every regenerated man. Such a one bears about, in his renewed breast, the very germ of this life-like cause; and in proportion as he grows in grace, in proportion as his heart becomes expanded with the love of Christ, in proportion as he is convinced of the overwhelming debt which he owes to the Saviour who died for him on Calvary, will he be found consecrating his person, his services, his time, and his substance upon the altar of one of the holiest enterprises that ever awoke the sympathy, or called into exercise the energies of man [hear, hear, and cheers]. In acting thus, sir, the church will be placing herself in a position the most favourable for cultivating her own believers. There is a reflex action arising from Christian missions which must tell most powerfully on the piety and spirituality of the churches at home. How advantageously may our denomination be compared with what it was previous to the embarkation of the holy Carey! How has it increased in numbers, how has it increased in power, and how signally has God blessed us at home; and the origination of other important institutions all growing out of our outward-bound charity, and all resulting from our consecration to this high and noble work [cheers]. Sir, I am sure it is the conviction of every individual present, that the time has arrived when our churches should arise as one man, and take this great work into their own hands [hear, hear]; and, sir, I am sure that if the Spirit of God descend more abundantly upon us, and the love of Christ is more deeply shed abroad in our hearts, you have but to present your claims, to meet with a prompt and cordial response. Sir, I have come here to-day; and as this is my maiden speech, on an occasion like the present, I trust you will make an allowance for the nervousness and embarrassment which I now feel [cheers]. I have come here to blend my sympathies with you in the trials through which our Society is now passing. Do I, Sir, regret these trials? No. I see a hand moving in the thick darkness; I hear a voice whispering in the thunder, which tells me that from its bosom there shall come down the richest blessings upon your Society. God is speaking to us powerfully by these trials. May we not consider that he is rebuking us? Have we not relaxed our energies? Have we come up to this work as we ought to come up to it? Have we not been placing too much confidence in human instrumentality? Have we not been transferring too much responsibility to committees, to secretaries, to agents, to missionaries? And is not God now powerfully speaking to us, and exclaiming, "I will darken your missions, I will break up your stations, I will teach you to lean more upon me, and at the same time to come up more unitedly to the help of the Lord against the mighty"? Sir, while I mourn that the beloved mission at Fernando Po is now passing through a painful trial, I believe that from that trial God will educe great good, and that we may yet have to unite in adoring the wisdom and the love which are moving in this dark and painful dispensation. There is one part of the Report read this morning, which deeply affected my heart. It was the demand made for more men [hear, hear]. We want more men for the missionary work. We want men of deep piety, of unreserved consecration, of ardent love to Christ—men who will be willing to abandon all the ties and endearments of life at home to embark in this great and noble enterprise [cheers]. I am told that we are already in debt, and are not prepared to send out more labourers. To this I answer, Let six men for China present themselves some day in Moorgate-street, before our assembled Committee, and say, "Brethren, here we are, we are debtors to free grace, and we have consecrated our persons and our services to the glory of Christ. Here we are, we want to lay our persons on the altar of Christian missions; we are willing to leave the mother that has fondled us, the father that loves us, and all the endearments of our home, to embark in the enterprise in which fell the noble Knibb." Do you think that, if the Committee were to publish throughout our land the fact that there were six holy and devoted men thus waiting to go out to China or to Africa, the funds would be wanting [hear, hear, and cheers]? Why, I believe that from every part of our land the consecrated substance would come up, and soon should we commence a mission to China, and erect the standard of the cross in that vast empire [applause]. Sir, I rejoice with great joy to have met you on this hallowed occasion. We have been deeply affected by the statements made with respect to the departure of beloved coadjutors. Oh! how solemn was the note which came from the Report, and the opening address! How did you, Sir, seem to withdraw the veil from before the invisible world, and present to the eye the happy spirits of those who have once moved on this platform, and whose voices once reverberated through this hall, now, doubtless, bending down from their high throne of glory, and receiving new rapture from the scene exhibited on this hallowed occasion? Ere another anniversary returns, our own voices may be silent in the grave. Let us, then, gird ourselves for this great and glorious work. Let us consecrate our substance, our time, and our talents, to the furtherance of Christ's kingdom, to the making known of that precious name which is above every name, and to make known which is the only thing worth living for in this world of suffering, of sorrow, and of death [hear, hear]. Onward let us go in the prosecution of this blessed work; and when we die, as died the sainted Knibb, we will hand down the cause to other and holier hands. Our graves brighten with the blessed assurance that the issue is certain, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, when the one song which shall employ all nations and all creatures shall be "Worthy the Lamb, for he was slain for us." The dwellers in the vales and on the rocks shout to each other, and mountain tops from distant mountains catch the swelling cry, till nation after nation, having caught the strain, earth hurls the rapturous Hosanna

round [loud applause]. In conclusion, Sir, I beg to move—

That the report, of which an abstract has been read, be received: and that this meeting desires to magnify the grace of God in the faithful labours of the Missionaries, and in the conversion and steadfastness of the members of the churches connected with the Baptist Missionary Society and kindred institutions.

Mr. J. J. FREEMAN, one of the secretaries of the London Missionary Society, in seconding the resolution, said: Allow me, sir, to assure you of my heartfelt sympathy with you in all the emotions which the report, an abstract of which we have been privileged to hear this morning, is calculated to produce in our minds. I rejoice with you, and with my Christian friends present, in all the sources of rejoicing and encouragement which that report presented; and as sincerely do I weep and sorrow with you over all that its pages record of trial, of bereavement, and of gloom; and I the more gratefully embrace this opportunity of expressing my sincere sympathy with you, because I am myself, however unworthy of that honour, officially connected with another institution, which you have designated kindred—an institution which is kindred in object and in character, and I trust not rival in spirit. I rejoice in the opportunity of adding one small link to that golden chain of Christian love and affection which is binding the whole body of believers into one great fellowship—a fellowship in which I trust we feel, and by which we shall make the world feel, that we are substantially one. The success of one such society as this is that of all kindred institutions. There is so much vantage ground thus won for our common cause, there is so much territory rescued from the grasp of the king of terrors. If we may compare the affairs of war with those of peace, I would observe that, although in the account of our late victories in British India there are some names standing out more conspicuously than others, and although a larger meed of praise is awarded to one position of the army than to another, yet the British nation looks chiefly to the fact that a formidable foe has been repulsed, and that a victory has been obtained which it is hoped will prove the basis of a lasting peace; so also with respect to Christian missions. I love to hear of my Baptist brethren being honoured in their labours abroad; I love to hear of the efforts of my Wesleyan and Episcopalian brethren being crowned with success by the God of grace, and there are seasons when, looking beyond individual and sectional agency, I delight to see the mighty work advancing on a broad scale, as the result of the combined efforts of Christians of every class [cheers]. I trust, too, that the time is not distant when the friends of Christian missions of every section of the Christian army will hold a combined and comprehensive meeting, which will present to the world a sort of panoramic view of their union on the subject of missions. Delighted should I be to witness and take part in such a meeting [hear, hear]. Many a night, on the stormy ocean or in distant lands, have I loved to gaze upon one beautiful and isolated star, telling me of worlds sustained far beyond by an Almighty God; but to see the whole canopy of the heavens studded with those bright and beautiful monitors! this is the magnificent and sublime of nature. So, also, a single missionary station—one man engaged in the work amid the arid land of Africa, or in India—is a spectacle which angels might well gaze upon; but to extend the view over the whole field of effort, and to see what God is effecting by the instrumentality of hundreds and thousands of his servants in the present day—this is the magnificent and the sublime of the moral world. And I think we ought to attempt something of this kind, if only to meet the argument of Rome, that she is clearly the apostolic church, because she sends forth her agents so extensively, and wins conquests over the whole earth [hear, hear]. Let me observe that, notwithstanding your trials as a Society, you have abundant cause to rejoice. This is not the "day of small things," as compared with the commencement of your labours; though I trust it will prove small in comparison with what awaits you. Do not be discouraged on the subject of money. Five thousand pounds only in arrears, and that made so light of, that one man undertakes to obtain it [laughter]. Last year, our Society, which is not the richest in the world, was £17,000 in arrears; yet we were not discouraged by that circumstance [hear, hear]. How beautiful were the details of the report! Your Society has become like the stately cedars of Lebanon; she has sent her boughs to the seas and the distant rivers, and how many have been refreshed while sitting beneath the shade of her branches! Probably we have all seen and admired a beautiful painting of the Reformation, in which Luther and his coadjutors are represented as translating the sacred volume, and, while they kindle up a light, a triple foe, in despair, is endeavouring to extinguish it. Now, it has occurred to me, that we might resort to the pictorial art again, to portray a scene which should present the fathers, founders, and first labourers of our several societies, endeavouring to kindle a light, not for one portion of the world only, but for every part of it; translating the Scriptures, not in the vernacular languages of Europe only, but in all the languages of man, in order that every kindred, tribe, and tongue, might hear of the wonderful works of God. But, although, in such a representation, there would be great interest, we do not in reality want it to perpetuate the memory of the labours of our several societies. You can, sir, by the grace of God, point to demonstrations of the spirit. Your translations in the east; the churches raised up by you both in the east and in the west; the converts which you have won to the cause of Christ; the teachers, pastors, and evangelists whom you have employed; the schools which you have established, and the thousands taught in them; these are matters of fact which may always be appealed to, and they are more permanent than the most splendid works of human art and genius. If in any part of the world the trophies of grace have been especially conspicuous, it is certainly the western part [hear, hear]. Oh! it was a privilege to myself to mingle with the vast throng of congregations in Jamaica, and to see men who, a little before, were denied the freedom of action, and almost of thought, performing all their duties as men and as Christians, living in the fear of God, and being made meet to be partakers of the inheritance of the saints in light [loud cheers].

And, sir, allow me to relieve my heart by bearing my humble tribute to the memory of that great and excellent man who is now gone to his rest; one of the most faithful, indefatigable, and successful labourers ever engaged in the missionary work. William Knibb was a man of incalculable energy and almost superhuman devotedness. Almost? It was entirely superhuman; it was not in his own strength, but in the power of the Lord of Hosts that he prosecuted his work. He lived to impress a character on the age in which he lived, and I am convinced that the name of William Knibb will not soon cease to be revered and loved by thousands in Jamaica [hear, hear]. My own visit to him in that island is one of the most pleasing recollections of my life. On my arrival he gave me a fraternal welcome, and an invitation to come and see him. I went to see him; and if you ask me what I went to see, I reply, it was not "a reed shaken by the wind" [laughter]; it was not a person clothed in soft raiment [renewed laughter]. William Knibb was not a man of feeble luxury, or of vacillating spirit, but a man of firmness, of energy, of largeness of heart; yet did not these qualities destroy an atom of his susceptibility; there was an air of kindness and tenderness about all that he said and did; he had a noble soul, full of great thoughts and great feelings, enshrined in a manly and noble form, and the grace of God was in everything manifest. Since I first knew the man I have never wondered at the extent of his influence over the negro population. His characteristics were just those which are fitted to secure the affection and confidence of the race. He was a man of decision, and they loved it; a man of energy, and they felt that they could lean upon it; a man of blandness and candour, and those qualifications secured the affections of their hearts. A greater mistake could not be made than that of treating the negro race with harshness. Kindness is the universal key to the human heart, but above all to the heart of the negro [hear, hear]. Knibb was a man full of kindness and tenderness, and the negro loved, venerated, listened to, and followed him with intense delight. Sir, I bless God that such a man has lived and laboured; and though God has taken him to his rest, his memory will long be fragrant in the churches, and his example will encourage and stimulate others to follow in his steps. Would that God would raise up many such men. The worst return which I would make to America for all her talk about the Oregon territory, is that of praying that ten men like Knibb may be raised up for South America [hear, hear]. But now allow me, for one moment, to express my sincere sympathy with you in the loss of Dr. Yates. I feel that while Knibb was the man for the west, Yates was the man for the east [hear, hear, hear]. You must have linguists; the cause of missions cannot be perpetuated without them. We must have men who can give the holy volume to the churches, or each successive generation will require a new race of European labourers. I believe that, while to have been inspired to write the sacred volume is the greatest honour that has ever been conferred on mortal man, to have been privileged to translate it is the next greatest honour; and I sometimes indulge in the thought—with what rapture the prophets and the apostles would welcome men who, like Carey and Marshman, laboured in the work of translating the holy Scriptures. Imagine Moses and Ezra with Carey and Marshman, Morrison and Mill with Matthew and John. Think of the goodly throng, understanding now better than they ever did on earth what the Spirit meant when testifying beforehand of the sufferings of Christ [applause]. In closing this address, allow me to advert for a moment to China. It is an affecting line in the Report, that not a single offer of service for China has yet been received. Forgive me if I say, that this appears to me the most disheartening and distressing circumstance of the times in which we live [hear, hear]. A larger field than ever has been opened, and yet there are fewer labourers than ever prepared to avail themselves of it. God has spoken most loudly, and there are none who respond to the appeal. Is it, sir, that we are not equal to the times in which we live? or is it that our consecration is less entire than it should be? Oh, sir, our common Lord and Master has told us that, if we are not willing to forsake house, and land, and brother, and sister, and father, and mother, for his sake, we are not his disciples. He will not recognise any of our services unless we are prepared to render all that the case requires. He provides the instrumentality—he pours grace into the instruments, and he makes them golden pipes to convey to others the knowledge of his name. We lost a valuable missionary some time ago in China—I refer to Samuel Dyer, who devoted his days to the preparation of types for the printing of the sacred volume. Of this devoted man we have just issued a deeply interesting memoir; and I would have every student in our colleges read that book if he would see a model of a missionary, and become acquainted with the history of one who blended the humility of a saint with the perseverance of a martyr. Morrison's enthusiasm burned in his soul, and, like him, he lived and died for China. The resolution recognises our dependence on the grace of God. That, sir, is our sheet-anchor and, notwithstanding the loss of your Yates and Knibb, and of our Dyer and Williams, that grace will enable us to carry on the work. Just as I left the Mission-house, a letter was put into my hand, containing an extract from a will, and the first intimation of a munificent bequest for the cause of missions. We share a little—our friends of the church get the largest amount. I will just read to you the four concluding lines of the will, only observing that I have never read any will containing a more appropriate sentiment:—"I make the foregoing dispositions, not with any vain hope of performing a meritorious act in the sight of a holy God, nor of rendering the slightest return for the unmerited mercies I have received, but with a view of extending to the Redeemer's brethren upon earth the blessings of that free salvation purchased by a Saviour's blood, which has been so precious to my own soul." With these remarks, sir, I beg to second the resolution.

Mr. W. W. EVANS, missionary from Calcutta, in supporting the resolution, said: While our brother has been addressing you, knowing that I should be expected to

add a few words, I have been longing most earnestly for his strength and his voice [hear, hear]. I am not only weak in body but sad in heart. I have stood in the midst of a greater multitude in India, and had I strength I would tell you what these eyes have witnessed. I believe that God is accomplishing a greater work in India than the British Church imagines [hear, hear]. I came from that country with deep regret; I would rather be there than in England, and my heart's desire and prayer is, that God would give me strength to return. I trust, however, that you will not send me back alone, but supply six men, of ardent and apostolic zeal, for the conversion of souls, whom, at the close of my days, I may introduce to spheres of usefulness. I trust that a large measure of liberality will be bestowed on the members of our churches all over Great Britain, and that among them there may be exhibited such a spirit and such an example, as will prove influential, not only in other parts of Europe, but all over the world. I was not aware until I came on the platform, that my excellent friend, Dr. Cox, has become a missionary. I trust that one day we shall have pounds as well as shillings; and, if 199 persons will send up their names as donors of £5 each, though a very poor man, I will be the two-hundredth subscriber to that amount. The resolution was then put from the chair, and carried unanimously.

Mr. J. H. HINTON then rose and said: Mr. Chairman and Christian friends,—Upon me a solemn and touching duty is imposed. I am to lead you to the grave. Come with me in the stillness and tenderness which befit our approach to it. What multitudes the dark vault contains! What multitudes of the wise and good! How many, whose memories are fondly cherished here! but none more fondly than those of our departed fellow-labourers, who have entered it since last we assembled in this place. Let me be held to violate no public proprieties, and to wound no public feelings, if I venture on a passing record of their virtues and their names [hear, hear]. Among them are two amiable women. One of these was Mrs. Pearson, the widow of a noble and devoted man, who had previously fallen in the service of this society in the Bahama islands; and a widow who at once so deeply revered and so fully imbibed the spirit of her husband, that it seemed to form the only possible solace of her remaining days to live as he had lived, and to die as he had died. The other of these devoted women was Mrs. Evans, a daughter of a family in the midst of us long and fervently beloved, who acted out at Calcutta, not less nobly than her companion of the sterner sex, the principle of consecration to Christ and to his cause. Other two of our beloved departed were men whose names are already graven too deeply on the universal heart to need repetition. Both the Indies bewail them. In Yates, the eastern has lost the first of its biblical scholars; in Knibb, the western its most ardent patriot and friend. And these are in the grave! Anew be that hallowed grave made fragrant by our love, and watered with our tears! But for whom have I brought you here to weep? For the dead? Oh, no! not for the dead, for they rest from their labours—a rest how sweet and well-deserved, after such arduous toil!—and their works do follow them: mark this expression. It is a happiness to be able to say, that their works survive them, and that they have not left the world without bequeathing to it effects of their industry of which every succeeding age shall witness the beneficial and extending influence [hear, hear]. But this is not all. This is the least part of the fact. Their works do follow them. They were deeds, not for time only, but for eternity. They are now recognised and felt in heaven. They enjoy the gracious approbation of the Master to whom they were rendered; and that approbation beams upon them in an effulgence of everlasting glory which extinguishes all other honours in darkness. No! weep not for the dead; they are too happy for tears. Wherefore, then, have I brought you to the grave? To waken your sensibilities, and to mock them? No; but to make you feel, with more reality, that those we have lost are no longer in the field—the field which they were once cultivating, and which, whether with or without them, we have to cultivate still. While they were in it, there was far from being a superfluity of workmen; on the contrary, cries were on every hand for an augmentation of their numbers. Then we were saying, “The harvest truly is great, but the labourers are few.” What must we say now, when the labourers are still fewer? And these other dear brethren, whose pallid countenances and attenuated frames give such affecting token of the toils and sufferings which endear them to us, how near to the grave have they been, and how little more service (if any) may they be permitted to render! At this rate, the operations of the harvest field will be grievously obstructed for want of hands to reap it. Oh, sir, we want men to take the place of those whom the grave is hiding from our view! “Whom shall we send, and who will go for us?” Are there none throughout the churches—are there none in this vast assembly who will consecrate themselves this day unto the Lord? I check myself, however, in this appeal. We want not more men, but men of a peculiar kind. It is not every one whose feelings might be wrought on by such an appeal who would be fit to go. It is not every one who would be fit to go that would respond to such an appeal. It is not even upon our own best judgment (although the use of it, of course, is necessary and proper) that reliance can be placed. With the utmost care, some useless, some hurtful, and some bad men have been sent into the missionary field. We want men whom God has chosen. It is with him to pour out the missionary anointing on the head and on the heart. He only knows what is to be done, and where the qualifications for it are to be found. He only can impart the spirit of genuine and lasting consecration. Our place, then, is at the throne of grace. We must pray the Lord of the harvest, that he will thrust forth labourers into his harvest. If he will not do this, all our efforts will be useless. One man of the right sort will do more than a hundred others. Nay, hundreds of men will do only mischief, if they be not of the right men. And we cannot expect God to do this unless we ask him for it. Excessive reliance upon the various forms in which our own judgment may be exercised will do us the greatest injury. Let us en-

treat God to choose our men for us. He will do so if he has a work for us to do; but he will expect to see us humbly and fervently imploring it. Let it, therefore, be the cry of this meeting—let it be the cry of every subscriber, of every friend to this holy enterprise—the cry of this day, and of every day, “O Lord of the harvest, send forth labourers into thine harvest!” [applause]. The resolution which I have to move, sir, is as follows:—

That the recent removal by death of eminent Missionaries, and the loud calls from destitute parts of the heathen world, make it more than ever desirable that the church should entreat the Lord of the harvest to raise up more labourers; and that, consistently with this prayer, inquiry should be made for men whom God has qualified and chosen in order that they may be sent to occupy the high places of the field.

Mr. JOSIAS WILSON, minister, of Islington, in seconding the resolution, said: Since I heard your address, sir, I have felt, as I never felt before, the appropriateness of the words which were uttered on the Mount of Transfiguration, “It is good to be here.” I believe that God is smiling from the highest heavens upon this assembly, and that there is joy among the angels as they look down upon our missionary meeting. Sir, I stand before you a debtor to the Baptist church. When I went to Athlone, eighteen or nineteen years ago, almost the only door open to me was that of the Baptist sanctuary. More than that, I am indebted to you as regards my theology. I am indebted to you, in common with the whole Christian world, for the great Robert Hall, who would have been an ornament to any church or body, and for the equally celebrated, the gigantic Fuller [cheers]. Further, we are indebted to you for the great and immortal Carey, the translator of the Word of God, in fifty years, into forty languages or dialects of the earth. I consider it a high privilege to be permitted to mingle my sentiments and my sympathies with a meeting convened by a body which has given to the great temple of Christianity names so honoured in the furtherance of the truth. It is right that the church of Christ should be a missionary church; and it is, I conceive, the absence of this characteristic in Judaism which constitutes the great difference between that system and Christianity. The waters of salvation were, in the mysterious wisdom of God, confined for hundreds of years in Palestine by a strong embankment; but at length the great missionary descended from heaven [applause]—the Lord Jesus broke down the embankment, and from that day to this the Christian church has been, in principle, a missionary church, and is bound to cause the waters of salvation to flow freely to every nation, and clime, and kindred on face of the earth. I hold that that church which is most missionary, is the most scriptural. It is necessary, in one respect, to qualify this statement. There is a missionary church to which we could not accord this preference. The Propaganda of Rome sends out its missionaries by dozens, and no doubt that church would call itself a missionary church [hear, hear]. In considering the nature of its claims to this character, it has sometimes struck me that the whole philosophy of the matter is contained in the simple difference between the word “zeal” and the word “zealotism” [hear, hear]. Zealotism has sent out its agents to the ends of the earth; and, if the Romish Church cannot win by argument, zealotism will compel assent by the sword. Zealotism has sent out its soldiers and its sailors, its muskets, its cannon, and its batch of priests, to the little island of Tahiti; and, if it cannot convert men by argument, it will destroy the carved work of the sanctuary of God [hear, hear]. Zealotism has followed your mission to Fernando Po. I am told that Spain is there taking charge of souls. Nor can we wonder at this, sir, for the children of darkness have always hated and persecuted the children of light. Perhaps there are some in England who do not know what Popery is; but, as an Irishman, I am thoroughly acquainted with its character [laughter]. Some of you may possibly require to be informed that the man of sin, who is drunk with the blood of the saints of God, is unchanged, and unchangeable [hear, hear]. Spain taking the charge of souls! Can we wonder at anything which Spain does when we remember the entrance of the Queen of Spain into public life, the occasion being a bull-fight, at which she was surrounded by bishops and statesmen [hear, hear]? Can we wonder at these bishops and statesmen now endeavouring to obstruct the work of missions at Fernando Po? Or can we wonder at Popery pursuing a course which is calculated to turn Tahiti into a very Sodom? With regard to the resolution, I would observe, that though I did not know your Yates, and others to whom it refers, I had the inestimable pleasure of being acquainted with the sainted Knibb. I met him many years ago in Scotland; I do not know whether he was an Englishman or not, but it struck me then, and has often struck me since, that he had something like an Irish heart [laughter]. William Knibb is not lost to you, Mr. Chairman; “he being dead, yet speaketh;” and if saints in heaven are cognisant of what takes place on earth, his sainted spirit is rejoicing over our meeting this day [hear, hear]. He is not lost to us; his voice, more powerful than when he addressed us twelve months since, is proclaiming to us from the grave: “Whatever thy hand findeth to do, do it with all thy might, for there is neither knowledge, nor wisdom, nor device in the grave whither you are going.” What a contrast was there between the funeral of this good man and a London funeral [hear, hear]! He was borne to the grave, not by hired men, but by the arms of those he had been instrumental in saving. He was in his life, though a thorough Baptist, a great Catholic Christian; and if we look to his grave, we shall find that the Wesleyan was there, the Independent was there; and both shed a flood of tears over his grave. Mr. Knibb is not now amongst us on earth; his house is tenantless, but he is gone to his Father's mansion; his study his empty, but the student is treading the golden streets of the city of God; he is to-day with Abraham, and Isaac, and Jacob, with Isaiah, and with the martyr of Erromanga! I rejoice that the great cause of Christian union is making progress in our churches; and nothing do I more ardently desire, than that the result of this blessed movement may be the breaking down of the wall of partition which has hitherto divided the different sections of the Christian

church, and the causing a cordial union of those brethren who, having one faith, ought to be knit together by the bonds of unity and love. As for the Baptist Society, I could wish that you, Mr. Chairman, may have all the Hindoos [laughter], and baptize all in the crystal waters that lave the sunny shores of their native land. And if that do not satisfy you, I would give you all the Hottentots, and pray that you may baptize all in the name of Jesus Christ. Oh, sir, when we look at the state of the heathen world, and think of the paucity of labourers, and when we remember our petty divisions at home, we must feel that the spectacle is one which might well make angels weep. On the other hand, there is no spectacle upon which angels would look with more delight than that presented by a union of all Christians, in diffusing the gospel of the Lord Jesus throughout the world. Sir, a statement has been put into my hand to the effect that, after my speech the collection will be made. There is one character which I am sure will not be found in this room—it is that of a miser [laughter]—one who, if forced to give by the company in which he finds himself, slects from his pocket the very smallest coin of the realm, and as he drops it into the box or the plate, wishes his hand were as large as a Roman shield to cover it from the gaze of others [laughter]. Let me here remind you of the Scripture text, “The liberal soul deviseth liberal things.” If you ask me what is the meaning of the word “deviseth,” I reply, that it means the dispensing with as much as possible in order to give to the cause of God; and if every individual were to act upon this principle, our societies would be much better supplied than they are at present. In conclusion, Sir, I wish your missions God speed in the name of the Lord.

The resolution was then put and carried; and the collection was made throughout the meeting.

Dr. Cox proposed the following resolution:—

That the cordial thanks of the society are due to William Brodie Gurney, Esq., the treasurer, to the Rev. Joseph Angus, the secretary, and to the members of the committee, for the services they have severally rendered to the society during the year; also to the ladies, juvenile, and other auxiliaries, which have contributed to its funds, earnestly entreating them to continue their efforts, and, wherever practicable, to increase them; that the plan of raising £5,000 in shilling contributions has the hearty approval of this meeting, affording, as it does, to a very considerable number of friends an opportunity of aiding the Society, and leaving its wealthier supporters free to contribute the more largely to its general objects.

He said, I should not hope to secure your attention, if I did not feel convinced that no part of our missionary undertaking will be considered by you as unimportant, but that you will feel that all derive grandeur and importance from the subject. The resolution, sir, I have to move is practical; and the principle upon which we propose to proceed is one which, I trust, will commend itself to every individual present. Only let a deeper Christian feeling pervade the church, and we shall not want money. The plan of operations which we propose for the removal of the existing debt is that of shilling donations. We wish, if possible, to have a simultaneous movement, securing £5,000 by 100,000 shilling contributions. A shilling contribution brings into co-operation multitudes who would not otherwise unite in any combination at all; and supposing there are any—and we know there are many such—who, on account of poverty, are unable to give a shilling, what we desire is, that, in that case, the more opulent should give it for them, still maintaining the principle of the shilling contribution. This will bring us all into unanimous co-operation, in order to lighten the debt, and advance the interests of our society. Our Wesleyan friends have discovered, that when you ask for large amounts you get comparatively little, and that when you ask for small ones you obtain a great deal. Let me appeal to you on account of the purity of this form of liberality. I promise shilling contributors that they shall not have their names published in a book; none will have to do anything more than follow the promptings of a sanctified conscience [hear, hear]. Here we ask not for a succession of shillings annually or monthly, but for one donation towards a specific object. Allow me to say, with regard to the circular letters, that the answers received to them have convinced me, as I was never convinced before, that there is a deep-seated feeling of Christian love in the hearts of our people [hear]. The answers received are to this effect:—“We are a poor church; we have been contributing this and that to the cause; but we feel that it is the cause of Christ for which you plead, the love of Christ constrains us, and, come what may, we promise you this shilling; if we cannot do it individually, we have neighbours who have pledged themselves to make up any deficiency” [hear, hear]. Let me call upon you to respond to this appeal, and to regard these shilling contributions as so many little wedges put beneath the stones of heathen temples, which will loosen those temples until they are pulled down, and the glory of the Lord is revealed to the very ends of the earth [applause].

Mr. S. NICHOLSON, minister, of Plymouth, in seconding the resolution, said: I am sure the thanks of the Society are due to the Committee for the patient attention which they have given to its affairs during the last year. The Committee have to bear a great weight of responsibility; but it is a comfort to know that our generous Master is not unrighteous to forget the work and labour of love which, in whatever department, his servants perform for the honour of his name. We may well dispense with any extended acknowledgments, as, in the case of every faithful labourer, his record is on high. With reference to the shilling contribution, I confess that, when the plan was first intimated to me, I regarded it with some distrust, not to say disapprobation. It appeared to me to apportion the burden most unequally; I instantly felt that there many members of our churches to whom the contribution of a shilling would be a very weighty matter, and others to whom it would be a mere bagatelle. I was reconciled, however, by seeing the liberty which is conceded to contribute to the support of the more general objects of the society [hear, hear]. It will be well, I think, if while in our several localities we urge this shilling plan, we put our friends in mind of general demands, and leave them at perfect liberty to meet them. I regard with very great interest the bringing of the claims of our society more distinctly and impressively before our churches as such.

Most cordially do I acquiesce in the sentiment, that upon the churches of Christ, as institutions bearing alike the impress of his authority and of his wisdom, devolves the duty of sustaining his cause [hear, hear]. I would not decline a contribution willingly tendered by any hand; but it seems to me, that the churches have been accustomed to look too much to help from the world, and sometimes to go down for help to Egypt. This has been done not only in a great and flagrant case, to which I need not further refer, but in a great many cases, by those who, while maintaining by words the spirituality of the kingdom of Christ, have degraded the profession of Voluntaryism, by a recourse to means which Christ would look down upon with a dignified and calm rebuke. One argument used by a preceding speaker, was that the names of the donors of this shilling contribution will not be recorded. Now what applies to the case of a shilling, applies also to that of a sovereign, or a £100 bank note. A plan has occurred to me by which all the legitimate objects of a record might be secured, and, at the same time, all the objectionable considerations connected with the publication of names obviated. I quite approve of rendering a true, faithful, and particular account to contributors. It appears to me, that the object might be accomplished, if contributions sent up from our several localities were reported in the annual accounts as coming up from such and such towns, or such and such churches in those towns. We ought to cultivate more diligently the stimulating motives supplied by Christianity. The man who had been guilty of theft was not only to make a restitution, but to cultivate a disposition of love, and to employ means that he might have wherewith to give. We have not only to employ a wise and watchful economy, but also to cultivate those influences which make giving a delight. I need not remind the meeting what those influences are. Ye know, Christian friends! "Ye know," beloved brethren, "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." Are we willing that that grace should be shed abroad in our hearts? Are we willing to regard ourselves, not as proprietors, but as stewards? and do we reflect how soon we may be called upon to hand in the balance-sheet of our stewardship? Sir, if this feeling of stewardship were combined with a sense of our obligation to Him who gave himself to us, we should not have to press the claims of Christian missions under the circumstances and in the way in which we sometimes do press them; but all would seek after higher enjoyment and true dignity in the practical application of the words of our Lord Jesus Christ—words which have been somewhat singularly rescued from oblivion—"It is more blessed to give than to receive."

My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates, and obey.

What is my being, but for thee,
Its sure support—its noblest end;
Thy ever-smiling face to see,
And serve the cause of such a friend?

I would not breathe for worldly joy,
Nor to increase my worldly good,
Nor future day nor powers employ,
To spread a sounding name abroad.

'Tis to my Saviour I would live,
To him who for my ransom died;
Nor would untainted Eden give
Such bliss as blossoms at his side.

His wish my hoary age shall bless,
When youthful vigour is no more;
And my last hour of life confess,
His love hath animating power.

Be it ours, Sir, thus to live and thus to die, and then shall we realise in our own experience the truth of the saying, that, "to live is Christ, to die is gain" [applause].

The resolution was then put and carried unanimously.

The CHAIRMAN said: It now becomes my duty, in closing the proceedings of this meeting, to address to you a few parting words. The gratification of my own heart in presiding over you has been unspeakably great; the manifestation of Christian love and unity has been most delightful: and I feel confident, from the tone of piety which has pervaded the meeting, and which has been evinced in every address delivered, that the influence of these proceedings will be most beneficial to all present. I cannot refrain from reading a letter received from one whose praise is in all the churches—I mean the Rev. J. A. James [applause]. [The chairman then read a letter from Mr. James, in which he expressed his regret at the inability, on account of a prior engagement, to attend the meeting, and the cordial interest which he felt in the prosperity of the Baptist Missions.] In conclusion, I cannot do better than express a hope that on retiring to your homes and your family altars you will bear on your hearts this society, and pray that its officers may always be under the Divine guidance, and that its work may prosper in their hands.

The meeting then separated.

It should be mentioned that, in the course of the proceedings, several munificent donations were announced by the Secretary. These included the following:—From friends in India, towards the debt, £200; from the executors of Mr. Thomas Boyce, £100; from Mr. and Mrs. W. Nash, Denmark-hill, £20; from a friend, for general objects, £500; a second donation of £500 as soon as the Committee shall be prepared to send out missionaries to China; and a third donation of £250 for each of the four following years, for the support of the Chinese mission. Several donations of £5 were announced in the course of the morning.

ADJOURNED MEETING.

This was held at Finsbury chapel, at half-past six o'clock. The deep interest felt in the Mission was strikingly evinced by the very large assembly present. Sir E. N. Buxton took the chair.

The proceedings having commenced by singing,

Mr. J. T. WIGNER, minister, engaged in prayer.

The CHAIRMAN then rose and said: I can assure the meeting that it gives me sincere pleasure to find myself in the midst of so great a congregation. I come among you as a stranger, as a member of the Church of England, and as such I desire to express my hearty goodwill, and my earnest desire for the prosperity of the Baptist Missions in all parts of the world; rather, I ought to say, the Christian Missions sustained by this part of the Church. It is not as Baptists, but as Christians, that I love you. While we have a heathen world before and around us, it becomes us to consider the principles in which we agree—not those in which we differ. In looking at your report, we much regret some of the events of the year. You have lost some of your noble warriors: you have lost one whom all revere, in the east; you have lost one whom I must still more regard in the west, Mr. Knibb. Being myself the descendant of one who was also a great warrior and leader in the cause of negro emancipation, I must sympathise with you in the loss of another in the same field of labour. I remember that my father, when your missionaries were first driven home, regarded it as a providential event: for a Committee of the House of Commons was then about sitting, which required their evidence [hear, hear]. I cannot altogether regret that the scene has closed upon Mr. Knibb. We must remember that his career has been closed by a dispensation of Divine Providence; that he has been taken from trial and temptation to his rest; and when such a providence has been brought upon us, it behoves us to submit to the wisdom of its inscrutable arrangements. It remains only for me to express my cordial hope, that your missionaries may go on increasing in numbers and spirituality; that we may feel in this, and all other societies, our duty to communicate the gospel, and to give liberally both of our substance and prayers, that the kingdom of God may spread throughout the world.

Mr. J. ANGUS, the secretary, then presented a brief abstract of the Report, relating to fields of labour not mentioned in the morning. In India, the number of members added to the churches during the year, was 231, making a total of 1,648. The number of schools was 101; the scholars in attendance, 3,979. The West Indies next came under review. In Jamaica, the labours had been confined to the Calabar institution. The number of students, all of whom were Africans by descent, was ten. In the Western Union, 986 members had been added to the church. The total number of members was 21,162, and of inquirers, 3,502. The additions to all the churches were about 1,250, and the number of members about 34,000. The total number of scholars on the books of the day-schools was 4,000; Sunday-schools, 9,471, taught by 608 teachers. An appeal, forwarded from the Western Union, and addressed to the educational committee of the Society of Friends, had been responded to by a grant of £500. In Trinidad, the labours had continued, without any other interruption than that caused by illness. The number of members in the church was fifty-two. From want of funds, one school had been closed; but the committee of education of the Society of Friends had voted £50 per annum for two years, by means of which it had been again opened. The mission in Hayti had been commenced. The society had also stations at Honduras. In Western Africa, the mission had continued up to 1846 without interruption. The Dove had been most usefully employed in visiting the various stations; and her expenses, with the exception of £500, defrayed by the young people. A station had been formed on the Cameroons river, and another at Old Calabar. At Clarence, Mr. Sturgeon had laboured with great success. In 1842 there were thirteen members in the church; in 1845 there were seventy-nine. The prosperity was equally great in every other department of Christian labour carried on there. The Report then adverted to the expulsion of the missionaries from Fernando Po; but as the subject was still under consideration, it was deemed undesirable at present to add more.

Mr. T. HORTON, minister, of Devonport, rose to move—

That the important work of biblical translation, as carried on by the Society in India, Africa, and America, and the education of the young on sound and scriptural principles, deserve the cordial support of the church of Christ; and that this meeting rejoices that the Baptist Missionary Society has been so long and so closely connected with these departments of missionary labour.

Two departments of missionary work, it is obvious, are adverted to in the resolution—the education of the children and the translation of the sacred word of God. In reference to the important work of education a word need not be said; and unless in every part of the world the people can read in their own tongue the wonderful works of God, it is not likely that they will be brought to receive the gospel of Christ. When we remember that the word of God has been put into the hands of millions of men, we cannot but, in the spirit of the resolution, heartily rejoice. Though we cannot expect that it will succeed without the power of the Spirit, yet it is a mighty weapon in the conversion of men. If we look at some things connected with this, the statement may be more obvious. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the word coming out of the mouth of Christ as a two-edged sword; and, when we look at what it is accomplishing through our Society, we cannot but feel the honour which God has put on us as a denomination. The word of God is calculated to produce a most favourable effect on the heathen mind. A Hindoo takes up a portion of the Gospel of John, and he might ask the question, Whence came this book?—why does it come to me at all? Let him read such a passage as this—"These things are written that ye might believe that Jesus is the Christ, the Son of God;" and then look at the glorious object—"That believing ye might have life through his name." Convinced that you were seeking his welfare, he would be led to receive the truth. When I look to the statement of the number of children under instruction, and hear the Secretary read of the embarrassment of a So-

ciety like this, arising from pecuniary circumstances, I am grieved and cut to the heart. When openings presented themselves before the apostles they were able to occupy them all. It is a Christian axiom, though facts appear to contradict it, that wherever God opens a field for Christian labour, if the church were up to the mark, she could at once enter it. I think, as Christian churches, we want to lay the state of the heathen world upon our hearts in the light of the Bible and of eternity—we want more of that sympathy with which Christ regarded the city of his murderers. If we had more of this spirit we should never again hear of embarrassment, but be girt to the work. We want more of self-denial. Look at the pattern. In apostolic times it was the poor churches whose poverty abounded to the riches of their liberality. What an expression! I cannot believe that Christ will say to any who has wasted his substance, "Well done, good and faithful servant, enter thou into the joy of thy Lord." We want union, also. Oh that the time had come when we shall see eye to eye! We want, as Christian churches, more of persevering, humble prayer—prayer going up in the all-powerful name of the Redeemer, and bringing down answers of peace. Jesus Christ never engaged in any important undertaking without prayer. If this spirit were poured out upon us we should go forth armed to the fight, and we should hear no more of those complaints, which I think are a disgrace to us [cheers].

Mr. LEWIS, minister, of Cheltenham, in seconding the resolution, said: I cannot but express my feeling of delight at the spirit of the meetings of this day. I have rejoiced to hear brethren of other denominations pleading our cause—recognising us not as sectarians, but as a part of the great Christian church [cheers]. Our Lord has rendered the subject clear in his valedictory prayer. We hear him presenting this petition: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." I feel thankful for the feeling manifested, because I believe it indicates the presence of the Great Comforter. As it regards the particular circumstances of the day, we are called to mingle sorrow with rejoicing. We have been called to weep over beloved friends—those whom God had honoured with extraordinary gifts, and then granted them extraordinary success. We have been also called to mourn over the efforts of the man of sin at one of our most interesting stations. The darkest side of the question, however, is that of debt. But if we sing in these circumstances the plaintive song, yet we lift up our hearts with rejoicing, because God hath blessed us. We have infinitely more to be thankful for than to mourn over. The resolution refers to two subjects which we cannot over-estimate—the translation of the Scriptures and the education of youth. But these are sources from which we must not expect to receive our harvest the hour we sow the seed. God often effects the mightiest objects by the simplest means. His hand is only seen at times by those who endure as seeing him who is invisible. I have been deeply affected by the fact that, at the present time, our country has been excited by the brave men who have repelled a cruel enemy. They have received the approbation of the Sovereign, the thanks of Parliament and of the company of merchant princes. But contrast the way in which these efforts are rewarded compared with the humble missionary or the instructor of youth. The latter is doing more than can be achieved by any effort in human warfare; should he not be regarded as a benefactor of his species? You see the missionary engaged in translating the sacred Scriptures. What a mighty machine has he put in operation! I ask you, by the power of the gospel on your hearts—by your peace in believing,—whether any human enterprise can be put in comparison with the noble, the mighty work of placing in the hands of the heathen the declaration—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He shall receive at last, though he may be buried, and the spot in which his ashes rest may be marked by no peculiar honour, he shall receive a reward compared with which all that is earthly is less than nothing and vanity. He is welcomed by the applauding voice of the Deity; angels rejoice in the result of his secret but beneficial labours. Verily, he shall have an imperishable reward. He laboured for immortality, and he shall realise it in all the blessedness of eternal life. If we believe this, we must show it by more strenuous efforts in the missionary cause. We must have schools, missionaries, and all the machinery necessary to circulate the word of God through the world; and where are we to receive the means but from you? We have been reminded of the inroad of the man of sin. What efforts are we to employ to repel this foe? We will present that which he dreads more than anything else. We will throw a light around him that will make him desire to retreat into darkness [cheers]. Well may we rejoice in the light, and determine to oppose Popery by printing the word of God, and placing it in the hands of every tribe of the sons of men. The character and profession of men will be tried, but it must issue in the triumph of truth, and all the ends of the earth shall see the salvation of God [loud cheers]. In conclusion, I would only remind you of statements made to-day, that after all, we want men rather than money; and this should lead us deeply to examine our own hearts, with a view to ascertain the cause [cheers].

Mr. J. ANGUS then read a list of donations towards the removal of the debt resting on the Society.

The resolution was then put and carried.

Mr. D. GOULD, minister, Dunstable, rose to move—

That this meeting is more than ever impressed with the importance of systematic exertions in the cause of missions, believing that if all the members of the church of Christ were all working, and always working, in the spirit of dependence and faith, much larger funds might be obtained, so as more nearly to meet the requirements of the church and the demands of the world.

This resolution implies, that the present income of the Society is not adequate to sustain the present operations, and that it might be increased by more vigorous and systematic efforts. This deficiency partly arises from selfishness, but still more from a mistake—a delusion that opposed missions in their origin. It is felt that it is the withdrawal of so much money from home efforts. But is this true? I think not. The best in-

terests at home have advanced under various influences, arising from the missionary enterprise. The fact is, all the Societies that seek the welfare of home date their origin subsequently to foreign efforts. Since, therefore, the missionary cause was first attended to, it is, perhaps, safest to say, that it has given rise to all that is useful around us. Missionary labour is much in favour of that compassion which seeks objects to be blessed at home. If it be the good pleasure of God that his gospel should be preached throughout the world, then the connexion between foreign and home exertion is clear. Who can suppose it would have been better for Jerusalem and Antioch that they should have confined their labours to home, rather than have made them centres to extend the gospel around them? A Christian Society that expects great things from God is likely to produce more impression than when it confines itself to its own narrow circle. Let the churches appear anxious to do great things for God, and then not only the heathen but their neighbours will be benefited by them. Attention will be attracted and it will be said, as at Jerusalem, "Great fear fell on every soul." We owe much to the missionary cause. We owe much to the self-denial and devotedness it has placed before us. The example of the missionaries has rebuked the timid and the lovers of pleasure at home, and provoked a zeal which would not have existed but for their example. But some have supposed that the money received by these societies has been taken from other institutions. But where is the institution that has suffered by it? Has not our national wealth increased since the period at which this society commenced? [cheers.] God has created the resources, and as he opens new spheres of usefulness he will furnish the means which he requires at the hands of his servants [loud applause].

Mr. F. TRESTRAIL, in seconding the resolution, said: We have all derived pleasure from the contributions that have been announced, but we must not forget that the strength of our Society consists in the small contributions of the poor. They have long given to the extent of their ability, and I rejoice that the rich are now beginning to follow their example [cheers]. It has been a long time in coming, but has come at last. I rejoice in this, not so much on account of the contributions themselves, although they are very important, as I do because it is a symptom that the Spirit of God is operating on their hearts [cheers]. Let this continue, and here the rich and the poor will meet together, and God is the maker of them all [loud cheers].

The resolution was then put and carried. G. B. KEMP, Esq., moved a vote of thanks to the Chairman, which was seconded by J. COLMAN, Esq., Sheriff of Norwich, and carried by acclamation.

The CHAIRMAN, in acknowledging the compliment, said: I sincerely thank you for the kind manner in which you have received me this day. I am sure it is quite unnecessary to return thanks to any one for presiding on such an occasion as this. I think we have had a very interesting meeting. I hope you will all remember, when you leave this meeting, that your duties do not end, but begin [hear]; that you have a duty to perform to those interesting distant stations of which you have heard this evening. We are all bound to devote our substance, whether it be larger or smaller, to the extension of true religion, and of our Saviour's kingdom. I cordially agree in the sentiment just uttered, that institutions like this owe more gratitude to the donations of the poor than to the larger donations of those who can much better afford it. I trust that those who are not able to give much will be encouraged to give their little heartily, and that we shall all have this subject on our minds, and remember, before a throne of grace, this great Institution. As surely as there is a God in heaven, so surely their prayers must be answered [loud cheers].

The proceedings having been closed by singing, the meeting separated.

CONGREGATIONAL UNION OF SCOTLAND. ANNUAL MEETINGS.

(From an occasional Correspondent.)

The meetings this year have been of a very gratifying character, although scarcely so many brethren from a distance were present as on some former occasions; the storm which appeared last year to be hovering over our churches, casting its dark shadows over our hitherto united annual assembly, has been apparently dispelled, and the brethren, forgetting their little differences and "war of words," seemed determined to enjoy the fellowship of love, and of course they were successful.

It would be altogether impossible, and perhaps quite improper, to attempt anything like a report of the several meetings which have taken place; but a sketch of some of their characteristic features may neither be unprofitable nor unacceptable to you and your readers.

On Tuesday the first meeting was held in the Calton Convening Room, and was open to all pastors of churches who are contributors to the funds of the academy. Some important business was brought before the committee, particularly the appointment of a resident tutor, in the room of the late highly-esteemed and much-lamented Morell M'Kenzie, a man whose life and death will long hold a place in the remembrance of Scottish Congregationalists; and as I find that every person here knows privately that Mr. Gowan, of Dalkeith, was the person appointed, and as either his acceptance or declination will, in all probability, be made public before your next publication, I think it no breach of confidence to name the gentleman, although it has not yet been officially announced.

On Tuesday evening the annual meeting of the Academy was held in Albany-street chapel, when it was reported, as usual, that the present class of students was a perfect model class, filled with a deep-toned piety and skilled in all the learning of the Egyptians. Dr. Wardlaw, in replying to the motion voting him and the other tutors thanks for their services during the past year, said it was difficult to say the same thing thirty-four times over, and yet it was more difficult to say the same thing in thirty-four different ways. Whatever difficulties may appear to the doctor in the matter, the Academy Committee have become proverbial for holding

their class in the position of the good woman's unmarried daughter, and who invariably asserted, on all occasions, in the language of our Scottish proverb, that "the best comes him most."

The Academy is not supported by the churches as it ought to be, many of them thinking or acting as if they thought it of little use to the success of Congregationalism in Scotland; and Mr. Cameron, of Dumfries, who moved the second resolution, showed the unreasonableness of this opinion by proving that somewhere about 130 young men had gone forth from this institution, preaching to a world lying in the wicked one the gospel of the blessed God. But I accidentally heard a gentleman in the meeting say, when the speaker made this statement, "It's not the quantity, but the quality, we object to." As this was, however, spoken in a whispering undertone, it could not be expected that Mr. C. would reply to an inaudible objection. After several brethren had spoken, and Dr. Alexander had made a few remarks on the peculiar form of infidelity displayed in Strauss's "Life of Jesus," the meeting was dismissed. This, the first public meeting, is felt, perhaps, to be the happiest of them all. Here, for the first time, friend meets friend, and brethren who have been separated for a year hold out to each other the hand of kindly recognition, and pour into sympathising ears their tales of joys and sorrows: and some of them this year must have been of no ordinary interest.

On Wednesday morning, the rain "fell in torrents," and the preliminary meeting, open to all members of churches, was but thinly attended. Dr. Vaughan made his first official appearance at this meeting as the representative of the Congregational Union of England and Wales. Having had a preliminary introduction, as the chairman (Mr. Campbell, of Albany-street) happily put it, he was invited in the usual way to take part in the deliberations of the brethren. The principal matters of importance brought before this meeting were the report of the committee appointed at the last annual meeting to define more distinctly the constitution of the Union, and the state and prospects of the magazine, our only denominational organ in Scotland.

The first of these is the most dangerous and difficult question which has yet come before us; and the agitation of it, as one of the oldest ministers present expressed it, seems but the beginning of the end. The people, the great mass of our brethren, have a holy jealousy say some, a morbid sentimentality say others, on the question of creeds and confessions of faith; so strong, however, is this feeling, call it what they may, that the committee rejected and struck out the creed, or "statement of principles," from the draft of constitution, before presenting their report. After much discussion it was agreed that the brethren throughout the churches should have copies for their mature deliberation, and that the subject should be again brought forward at next annual meeting. Thus democracy triumphed for a season; but from present appearances, this ground will be disputed on both sides inch by inch.

On the subject of the magazine, a spirited discussion took place, in which Dr. Vaughan offered some valuable suggestions; and after some of the brethren had wailed in doleful lamentations, and some prophesied, a committee was proposed and agreed to, but its duties and uses appeared to be but dimly clear, and its members were left unnamed.

In the evening the social meeting was held in the large Waterloo-room, which was "crowded by a highly respectable audience," as the newspapers have it. About 700 brethren and friends sat down to tea; and after thanks had been given by Mr. Campbell, of Oban, one of the most devoted and laborious fathers of Scottish Independency, it became very soon apparent that "there was no lack of energy in the denomination," the viands having disappeared with wonderful rapidity. The chairman (J. A. Fullarton, Esq., publisher), called upon Mr. Thomson, Glasgow, to address the meeting on the subject of the distinctive peculiarities of Independency as a system. This speech was equal, if not superior, to any other effort of native talent which the meetings have called forth. From some inexplicable cause our denomination has been decidedly remiss in this subject. While the other denominations around us have been spreading the principles of Presbyterianism through the length and breadth of the land, by means of Westminster Commentators and Free Church Catechisms, we have had none to do battle for the truths of spiritual republicanism, or, if you prefer it, Scriptural Independency.

Dr. Vaughan's speech was the only other object of interest, he being considered the "lion" of the evening; and, in consequence of not being made aware that the great public meeting was to be held on the following evening, he came forth in his might before the time; and we have, consequently, secured a double benefit. The first part of his speech was about Congregationalism; he was discontented with things as they had been, and were at present, but did not produce one new idea indicative of a remedy; and the under-current of his thoughts was at least as fully charged with the elements of Centralisation as of Independency. But when he touched on the second part of his subject, "the press as a means for propagating principles," his power became very apparent; he actually revelled in historical illustrations, and delivered his dazzling and brilliant descriptions with tremendous rhetorical effect. All after this appeared flat and insipid; even Dr. Alexander's account of the persecutions of our brethren in Switzerland, failed to produce the impression on the audience, which their intrinsic value most certainly demanded. After singing the dismissal, the brethren returned to their respective dwellings equally delighted and refreshed.

On Thursday (the Presbyterian fast day) morning the meeting assembled for prayer at 7 o'clock as usual, and the public breakfast took place at half-past eight. The material part of the business past, Mr. Cullen, of Leith, who has long laboured zealously and successfully in some of the business departments of the union, brought forward the Widows' Fund scheme, which continues in a most flourishing condition, considering the means placed at its disposal. Our respected father, Francis Dick, has given to this very valuable institution one thousand pounds sterling, a liberality which was duly

appreciated by the meeting. On the suggestion of Dr. Alexander, a letter of fraternal sympathy and regard to the brethren in Switzerland was adopted; and the fact that there are sixty-two churches in that country of our faith and order, suffering all the persecutions to which the ministers of the Canton de Vaud are subject, and, over and above this, exposed to the suspicious frowns and sneering insinuations uttered even by good men at their distinctive Puritanical principles, fully entitles them to, and demands for them the prayerful sympathies of British Congregationalists.

The subject of the magazine was again brought forward, and the committee named. This was a theme at all the meetings, and I also may offer a few reflections on it. It may be quite true that our Scottish magazine is "no more to be compared in intellectual and literary superiority to the *Christian Witness*, than is Newton's *Principia* to Croker's *Arithmetic*;" but this is one reason, among others, why the people prefer the *Witness*: arithmetic being, in the present state of society, as generally useful as pure mathematics. There may come a time when people, all head and no heart, will prefer essays on the hidden things of God (each essay in itself a perfect specimen of an inexplicable mystery) to the overflowings of a mind filled with the rich experience of a holy life; but it is one of the brightest prospects of our churches that such a period has not yet arrived. The magazine stands in the position of a mongrel, occupying a kind of neutral ground, neglected of the few who find the aliment their minds desiderate in the *Eclectic* and *British Quarterly*, neglected also by the many whose hearts are more susceptible than their intellects; and, perhaps, above all, many of the brethren throughout our churches, and those not the least active and intelligent, believe that Dr. Campbell is exercising his commanding talents in favour of the people's rights—that he is protecting and defending the democracy of Dissent against the encroachments of a would-be autocracy. This sympathy with the people is more than dare be confidently affirmed of the contributors to our magazine, with the exception, perhaps, of the editor himself—at least, if one may judge from the reasons of failure and prospects of success urged and reiterated by the various speakers. Mr. Tait, of Blairgowrie, preached in the afternoon.

The great public meeting was held on Thursday evening, and truly it was a magnificent gathering. The large and spacious chapel was crowded from floor to ceiling, while the platform was filled with ministers and men of mark. The Lord Provost, one of the deacons of the church, occupied the chair, and opened the meeting with a speech which, for its good sense and manly eloquence, called forth universal approbation. Mr. Swan, the Secretary, who pre-eminently enjoys the character of being a peace-maker among the brethren, read the report, which principally dwelt on the importance of supporting the country churches more liberally than heretofore, and the necessity of the members increasing their subscriptions before the committee could accomplish this desirable object.

Dr. Wardlaw, in moving the first resolution, entered very fully into the question of Christian Union and the Evangelical Alliance; but even his chaste and impressive eloquence failed to warm the meeting into sympathy; and while the gentlemen on the platform, and ministers generally, cheered an appeal in which charity itself might have delighted, the people received it with an almost freezing silence; and so much did Dr. Wardlaw himself appear to feel this, that, after Mr. Ingram had spoken, the Dr. again rose and said:—

If I considered that the Evangelical Alliance called for the slightest sacrifice—I do not say of scriptural truth, but of conscientious opinion—then I say let it be broken up. I will neither tie my tongue, nor allow my tongue to be tied—I will neither lay down my pen, nor allow my pen to be snatched out of my hand—but will continue to advocate principles which I believe to be the only principles laid down in the New Testament for the support of Christ's cause among the kingdoms of this world [applause]. But the alliance asks no such sacrifice; and to those who say that success will be impossible without such sacrifice, I say, let us try [cheers].

Never before did I so powerfully feel, that this Evangelical Alliance was almost, if not altogether, a ministers' question. How very different was Mr. Ingram's reception by the meeting, when he said, referring to the poverty and dependence of the first Congregational churches and pastors in Scotland,—

The churches would rather have sold their garments, and the pastors begged from door to door, than have sent a deputation to solicit the charity of men whose wealth was wrung from the crimes, the groans, and the blood of their fellow-men. In all their poverty and difficulties, they never had, and by God's grace they never would, hold out the hand of Christian fellowship to heaven-defying man-stealers.

A statement which was received with three distinct rounds of tremendous applause, while among some of the ministers and more sensitive brethren on the platform, the strength of language appeared to cause very considerable sensation. This, truly, appeared to be a people's question.

The Chairman then, in the name of the Congregationalists of Scotland, gave the right hand of fellowship to the Congregationalists of England and Wales, through their representative, Dr. Vaughan, and in his reply, Dr. V. also tried to arouse the audience on the subject of Christian Union; but he found Cromwell and the Puritan Fathers a subject of more heartfelt remembrance, and the moral heroism of Morell M'Kenzie, and the sinking of the Pegasus, subjects of more intense and soul-absorbing enthusiasm.

Dr. Russell, of Dundee, began by chiding our want of liberality, and showing us our faults, which he did for some time with great effect; but during the delivery of this address, it was not difficult to hear brethren on every side asking one another what those ministers who have £300, £400, and £500 a year mean to do during the next year for their poor brethren in the ministry. No one, however, appeared able to answer this question: but be that as it may, the Dr. began by urging, and ended by literally scolding the churches; when Mr. McReally, of Grenock, a young brother of great promise, to the great delight of all present, delivered an address, breathing a living piety, and setting forth to the brethren

a more excellent way. And thus ended the thirty-fourth annual meeting of the Congregational Union of Scotland.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

The fourth annual meeting of this Society was held at Freemasons' hall, on Friday evening, the 24th ult. Every part of this spacious room was crowded by a highly-respectable audience. The chair was taken by J. D. PAUL, Esq.

Mr. E. MANNERING, Independent minister, implored the Divine blessing.

The CHAIRMAN then rose and said: Unworthy as I am of the responsible position in which, by your kindness, I have been placed this evening, as the Chairman of this truly interesting meeting, yet do I thankfully accept the privilege thus accorded to me of briefly addressing you, because I am persuaded I may rely on your Christian indulgence for the very imperfect manner in which I fear I shall discharge the duty which devolves upon me—that of opening the proceedings of the evening with a few introductory observations. I do most deeply, and more and more feel the solemnity and the importance of the subject to which we have to invite your serious attention this evening; and I do trust that there are not a few present in this goodly assembly, who, with kindred hearts, sympathise with us to the fullest extent in these feelings, and who respond to the spirit of that prayer which has been offered up, that a more lively missionary feeling may prevail amongst us in behalf of the lost sheep of the House of Israel. This, indeed, I do earnestly hope, that our coming together this evening may be to some good purpose, really to provoke unto love and to good works. May we meet together, not only as is our duty and our privilege, to promote with simplicity of purpose and singleness of heart the glory of our Lord and Saviour Jesus Christ and the spiritual amelioration of our poor benighted Jewish brethren, but may we also be quickened and encouraged and cheered in our own souls, by taking truly catholic communion together, and co-operating in this truly righteous cause—a cause which, in its effects and results, is so full of rich and precious promises to all, without exception, who, with sincerity of heart, seek to promote it. The word of God says, "Pray for the peace of Jerusalem: they shall prosper that love thee." I trust that we may be enabled, in some measure, to put to silence the ignorance of foolish men by practically manifesting the power and the blessedness of a truly catholic communion; I use the term in the good sense of the word, truly Catholic Evangelical Alliance such as this is [hear, hear]. You are aware that the nature of this Society is not sectarian. It is a union of Christians of all denominations, without reference to their titles or designations; all who in fact love the Lord Jesus Christ in sincerity and truth, co-operating for the same object—a very blessed union for a still more blessed purpose; and it would greatly rejoice your hearts to know that the result of that union was more favourable in many respects than it is. I now turn to the financial view; and I regret to say, that the state of this Society is very far from satisfactory. At our last meeting there was only £16 collected at the doors, and I would earnestly appeal to you to give us a stronger earnest of your liberality upon this occasion. I believe that this room, when it is well filled, is calculated to contain from 800 to 1,000 persons. Taking them at two shillings per head, and it is not a very exorbitant demand—that would realise to us a very considerable sum, and we should not then have occasion to do what I regret to say was the case last year, to draw upon the resources of the Society merely to defray the expenses of the annual meeting. It is tedious to dwell on the subject of money, but, as your treasurer, it may come with a better grace from me than from any one else [hear, hear]. I would, however, earnestly invite your attention to this point. What is the income of our Society? It is the produce of a combined effort of all the Christians who love the Lord co-operating for one object. Now, what is the result of this combined effort? A mere scanty pittance, in my humble opinion, compared with what ought to be done. All we can boast of, is the receipt of £1,800. Now, I cannot but regard this as a most alarming proof of the deeply-rooted selfishness of the present age. It is that covetousness which is no less than hateful idolatry in the sight of God. Just consider what thousands—nay, what tens of thousands have during that same period been wastefully and wickedly lavished by the children of the world, and I fear I may add, by some of whom we hoped and expected better things, in the recent railway mania [hear, hear]. Should such a state of things as this continue? There is a wide field of operation opening up before this society, not only in our own native country, but also in many parts of the Continent of Europe, whence the cry comes to us, "Come over and help us!" In confirmation of these observations, and with reference to the state of the Continent, as well as our own native country, and the large and populous provincial cities in it, I would just read a brief extract from the writings of a very old man, an eminent saint, who has gone to his rest, whose opinion on this subject will, I feel, carry great weight with it, inasmuch as it was the result of his own personal observation during a tour on the continent of Europe. He says, "It seems in many places as if the only door left open to the Christian missionary is the door of preaching to the Jews. We spent some time in Tuscany, the freest state in the whole of Italy. There you dare not preach the gospel to the Roman Catholic population. The moment you give a tract or a Bible, it is carried to the priest, and by the priest to the government, and immediate banishment is the certain result. But the door is open to the Jews. No man cares for their souls. And, therefore, you may carry the gospel to them freely. The same is the case in Egypt and Palestine. You dare not preach the gospel to the deluded followers of Mahomet, but you may stand in the open market-place and preach the gospel to the Jews, no man forbidding you. There is, indeed, perfect liberty in the Holy Land to carry the gospel to the Jew. In Constantinople, if you were to preach to the Turks, as some have tried,

banishment is the consequence; but to the Jew you may carry the message. In Wallachia and Moldavia, the smallest attempt to convert a Greek would draw down the instant vengeance of the Holy Synod and the Government. But in every town we went freely to the Jews; we spoke without hindrance the message of Israel—the door is wide open. In Austria, where no missionary of any kind is allowed, still we found the Jews willing to hear. In Prussian Poland, the door is wide open to nearly 100,000 Jews. "Go, preach the Gospel to all nations," saith the Saviour, but "to the Jew first." "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Now, these are all facts, and they unite to prove to us that there is as it were a shaking among the dry bones, and an encouragement to hope that the dawn of Zion's glory is at hand. When our blessed Lord, as a public teacher, spoke to the Jews on the last occasion, he said to them, "Behold, your house is left unto you desolate; and I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord!" The Church has seen the first portion of that prediction verified to the letter—that is, the desolation of the house; but the second portion is that great and glorious event which we have yet in anticipation. I do believe that the period of his lengthened absence is rapidly rolling away. According to the prediction of Christ, Jerusalem has been trodden down of the Gentiles; and when the times of the Gentiles have been fulfilled—and I believe those times are now expiring—every eye should be intently fixed on the great Head of the Church, every believer should be hastening to the coming of the Saviour, looking for him who "shall appear the second time without sin unto salvation, when the Lord shall build up Zion, and he will return in his glory." In the meantime, our path of duty is plain and open. "Preach the Gospel," was our blessed Lord's injunction, "to every creature, to the Jew first, and also to the Gentile;" and we must leave it to the Father of spirits to bless the message, whensoever, and wheresoever, and to whomsoever we may deliver it. Our privilege and our duty is, so far as it may lie in our power, to send the blessed message of reconciliation to these poor benighted men [cheers].

The SECRETARY then read a most interesting Report of the Society's labours during the past year. The number of missionaries engaged at the last anniversary was five; these now amounted to nine. One Scripture reader, it stated, was labouring very usefully, and two young men were preparing for missionary work. Seven of these missionaries were employed in London, one in Bristol, and one in Manchester. Extracts were then given from the journals of the missionaries, from which it appeared that they were received by the families they visited with increasing pleasure; they were able to hold a conversation with many of them. In the course of the year, some converted Jews had been baptized. Many were now willing to receive the Scriptures, and they appeared to read them with interest. The missionaries generally felt that they were much encouraged to persevere in the work. The Report stated that the Society was under great obligations to a minister for the assistance he had rendered in imparting instruction to the missionaries; but it was felt that ere long some means must be adopted for their training. The Secretary then read the Report of the Ladies' Committee, from which it appeared that they had been most zealously engaged throughout the year. Contributions had been received from ninety-seven associations: a considerable increase over the number of last year, which was only twenty-nine.

The CHAIRMAN then presented his accounts as treasurer, from which it appeared that the total receipts of the past year, including a balance then in hand, of £297 3s. 11d., amounted to £1,854 17s. The expenditure during the same period, was £1,498 10s., leaving a balance in hand of £356 7s. He said, however, that ten times that balance would not enable them to carry on their projected work.

Mr. R. W. DIBBIS, M.A., minister of West-street Episcopal chapel, moved the first resolution:—

That the Report now read be received, and printed under the direction of the Committee; and that this meeting unite in expressing its sense of adoring gratitude to the God of Abraham, that he has put it into the hearts of his people to seek the welfare of Israel, and so graciously favoured them, by the tokens of his divine approval, in the work.

In the course of his speech he thus referred to the object of the Society:—What is desired is not to make a Jew a member of the Episcopal Church established by law, of the Baptist, or the Wesleyan Church particularly. In comparison with our great object, all the minor distinctions between established Episcopacy, of which I am so unworthy a minister, and the various churches for which I feel so much affection, and to all of which I say God speed, are as nothing. That great object is, that the Jew should be brought to acknowledge Jesus Christ as the Saviour of sinners—the present Messiah, who washes the guilty in his blood from their sins, and saves them by his grace from eternal condemnation. The object of this Society is to convert the Jew, not to proselyte him—to make him a Christian, not a member of a sect [cheers]. Our heart's desire and prayer to God is, not that he may worship in this or that place peculiarly, but worship God in spirit and in truth; that he may acknowledge the Lord Jesus Christ as God manifest in the flesh, and at the same time be Lamb of God that taketh away the sins of the world [hear, hear]. It seems to me that this Society is admirably calculated for that object; and most painfully, indeed, did I respond in my heart to your feelings, sir, when you spoke of the exceedingly low and inadequate state of the funds. As a rev. brother on your right (Doctor Allott) observed to me, £1,800 is, indeed, a very small sum to be raised by the aggregate exertions of the Christian world, when we consider that double as many thousands are raised by only one section of the Christian church. I trust that better days are at hand, and that the stirring and striking appeal you made to the feelings, as well as to the principles of your hearers, will not be lost upon us and others, and that the coming year will present a better state of things than that which we have now been called to witness, the

more so because your funds are well laid out—because they are carefully husbanded.

Dr. MORISON seconded the resolution.

Mr. JOHN STOUGHTON, Independent minister, moved the second resolution:—

That the offices of the Society for the current year be sustained by the Christian friends whose names will be read; and that this meeting pledges itself in faith and prayer to strengthen their hands in the work of which they are now called, and which is every hour becoming more important and urgent.

Mr. C. PREST, Wesleyan minister, seconded the resolution, in a long and able speech.

Mr. R. MUNRO, M.A., chaplain of Bridewell, in supporting the resolution, spoke in terms of warm commendation of this society.

The resolution was then put and carried.

Mr. RIDLEY HERSCHELL, Independent minister, rose to move,—

That the position which, through the mercy of God, this Institution now occupies, the present state of the Jewish mind, and the advance of just and liberal feelings towards this interesting people in society generally, combine with a sense of Christian obligation to stimulate and encourage immediate, persevering, and prayerful effort for the conversion and spiritual welfare of these, our elder brethren, at home and abroad.

At this late hour, instead of making a speech, I will merely offer a few desultory remarks; and, first, I am anxious to make an observation on the constitution of this Society. Allusion has been made to its catholic character; and I feel this to be one of its most important features. Although I would speak with the greatest respect of the London Society for Promoting Christianity among the Jews, and state that I believe it has been very useful in awakening an interest on behalf of Israel, and distributing the gospel of salvation far and wide in different parts of the earth, yet I must be permitted to say, that that society is entirely sectarian; and I believe that it is of the greatest importance that an institution should be formed, which should go forth to the Jew and say, "Our object is not to make you Episcopalian, Baptist, Congregationalist, or Wesleyan, but to save your souls." I know that when Christianity is presented to the Jew, the question which he generally asks is this: "Which of your religions do you wish us to join?" We desire them to see that we have not different religions. We abominate the idolatry of Rome, and we claim to it no relation whatever [cheers]—but, while we declare this, we claim a relationship of the closest character to Christians of different denominations in different climes [cheers]. Is not this idea common to the uneducated and nominal Christians among the Gentiles? Do we not hear persons say, that they should not like to change their religion, when, in fact, they have no religion at all? If our first parents, after they had sinned, had been permitted to remain in Eden, although it was created for their happiness, it could not have afforded it them while their consciences were disturbed and their souls alienated from God. The religion preached to Adam, namely, reconciliation, was the religion preached to father Abraham, and it is this covenant which we, as converted Jews, embrace, and no new religion or new-fangled system. Mr. Stoughton has said, that in the Jews there are no chemical affinities. Why is that? For the last 1,800 years the Jews have been charged generally with being mercenary above all other people. On behalf of my Jewish brethren, I deny it, and assert that there is as much mercenary feeling in the Gentiles. A few weeks ago I met a friend, and said, "Will you not introduce me to such and such a gentleman; I think he might give something to the new chapel?" His answer was, "He is such a Jew; you will get nothing out of him." This was a Gentile, a member of a Christian church; and it proves, therefore, that there is a mercenary feeling in the Gentiles also. Is it not wonderful that the Jews, thus charged with being a mercenary people, would never follow the religion of their conqueror? In Spain, and even in this country, they have been told that, if they professed the Christian religion, they should be relieved from the many burdens they have to endure. The same thing has been held out to them in Russia, and yet these men will not yield up their distinct nationality for the sake of outward gain. The Jews, when in an unconverted state, will say, when they become very polite, Christianity is a good thing for the Gentiles; but it is quite impossible for the Jews to believe in it. But I call on any of my brethren present to answer me this question, Is Christianity true, or is it a lie? Are all these men and women here present, and all the divines from among the Gentile bodies throughout the kingdom, are they awful and guilty idolaters? If so, will you dare to let them die in that gross idolatry? If they be not idolaters, Christianity is true, and if true, it is necessary for the Jew as well as the Gentile, and whosoever believeth shall be saved [cheers]. Some of my brethren who have preceded me, and whom I love and esteem in the Lord, have said that we should not bring forward unfulfilled prophecy. But what will you say, when the Jew interprets Isaiah liii. as being only an allegory of the affliction of his nation? It is only upon the ground of "Thus saith the Lord," thus it is written, and thus it behoved Christ to suffer and die, and rise again, that you can succeed in dealing with the Jews. Though it was well for my Gentile brethren not to intermeddle with the subject, yet, as an individual, I wish to state that there is a distinct declaration concerning Israel as a nation and a people; and that as a nation and a people, they shall become the great link in the chain of God's providence for uniting Assyria and Egypt, and the remotest parts of the earth. One Saturday afternoon, while walking on the wall at Jerusalem, I saw numbers of my brethren looking at the ruins and the tombs of the prophets. There was one venerable-looking man with a white beard, looking very sad and gloomy, with tears trickling down his cheeks. I asked him, "Why are you weeping?" "Ah!" he said, "the Lord has forsaken us, the Lord has forgotten us." I simply repeated the words of the prophet Isaiah, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold! I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee desolate shall go forth of thee" [cheers].

Mr. HENRY ALLON briefly seconded the resolution, which was then put and carried.

Mr. W. ARTHUR moved—

That, though last in the field of Jewish missions, the members of this Society would cherish the most cordial and fraternal affection for every kindred institution, and towards all of every name who, loving and adoring the Lord Jesus Christ, seek the ingathering of Israel to the one fold; and that while, with their Christian brethren, they would keep the eye of faith steadily fixed on the predicted restoration of the Jewish nation to holiness and peace, they would awaken each other to a deep sense of the value of every soul among them won to Christ, and of the importance of promoting their piety and usefulness.

This resolution, he observed, looks to one great object—the restoration of the Jewish people to righteousness and peace. Whatever may be our other views, we all look to this; and I trust that the meeting will be disposed to do its duty, so far as God may give us ability, in promoting that much-desired consummation [cheers].

Mr. W. CHALMERS, minister of Marylebone Presbyterian church, briefly seconded the motion, which was then put and carried.

Mr. OWEN CLARKE, minister, moved, and MARCUS MARTIN, Esq., seconded—

That the cordial thanks of this meeting be presented to J. D. Paul, Esq., for his valuable services in the cause of this institution, and for his kindness in presiding on the present occasion.

The resolution having been carried with applause,

The CHAIRMAN briefly acknowledged the compliment.

Dr. ALLIOTT concluded the proceedings by prayer; after which the meeting separated.

SLAVERY IN AMERICA.

(From our Correspondent.)

New York, March 28th, 1846.

You are aware that, for many years past, there has existed in the United States a society called the American Colonisation Society, instituted some thirty years since, "to promote and execute a plan for colonising, with their own consent, the free people of colour residing in our country in Africa, or such other place as (the American) Congress shall deem expedient." This society held its twenty-ninth annual meeting at Washington last month, at which its constitution was revised, the annual report read, and a committee appointed to consider on the constitution of the commonwealth of Liberia, and its relations to the society. The report is chiefly occupied with a statement of the financial affairs of the society, a review of its working for the past year, and with the discussion of events that have occurred in Liberia. All the debts due by the society have been discharged, and there now remains in hand a sum of 11,157 dollars 43 cents, the report says, "to pay the expenses of the expedition to Liberia, to sail from New Orleans." The committee on the relations of Liberia reported as follows:—

Whereas the citizens of the commonwealth of Liberia have most respectfully submitted to the Colonisation Society the great embarrassment they experience from the alleged want of sovereignty, and have also expressed their desire to enjoy further privileges, that they may be recognised by other nations as possessing the distinctive qualities appertaining to sovereignty; and whereas it is believed that the time has arrived when the desire of the said Liberians can be granted, without sacrificing the facilities which the Society now enjoys for making Liberia a home for recaptured Africans, as well as free people of colour from the United States—

Resolved—That, in the opinion of this Board, the time has arrived when it is expedient for the people of the commonwealth of Liberia to take into their own hands the whole work of self-government, including the management of all their foreign relations; and that this society should cease to exercise any part of the same.

Resolved—That we recommend to them so to amend their constitution as is necessary for the accomplishment of this object.

Resolved—That we recommend to them to publish to the world a declaration of their true character as a sovereign and independent state.

A History of African Colonisation, by the learned and venerable Dr. Alexander of Princeton College, has just been published, and is spoken of as a very able and interesting work.

Great excitement has been caused among the northern states lately by the arrival of three captured slavers from the coast of Africa. The first of these in order and importance is the barque Pons, belonging to Philadelphia, which was captured on the 1st of December, by the U. S. ship Yorktown, in lat. 3° south, and bound to Rio Janeiro. When boarded, there were found no less than 912 human beings between the ages of eight and thirty crammed into the hold! The captured vessel was immediately taken to Monrovia, the capital of the Liberian colony; but before she could arrive there, 150 of the poor wretches were dead. A letter from one of the Methodist missionaries at Monrovia gives a fearfully graphic account of the sufferings of the slaves, saying it is utterly impossible for language to convey an adequate idea of the horrors of their situation; the living and the dying were huddled together with less care than would be bestowed upon the brute creation, and the thermometer was from 100° to 120° in the hold. But my heart sickens as I read the disgusting account, and I will not pain you by repeating it. Suffice it to say, that of all the horrors of slavery, this has been one of the most hideous. The Pons, the scene of these actions, arrived in Philadelphia about a fortnight since, and the other evening I am told an anti-slavery meeting was held on board of her, at which many eloquent addresses were delivered, and a large sum raised for the relief of the liberated slaves. Meetings have also been held in this city, the result of which is a subscription of some 2,600 dollars, to be sent to the colony, and applied to their relief. The other vessels, the Panther and the Robert Wilson, were captured on suspicion of being engaged in the trade, and sent to the United States for trial. In consequence of the increased evidence of the confident assurance and contempt of law which the slave dealers yet manifest, and upon the representations of

the British minister, the United States government have given orders for a further addition to their force on the African coast.

I told you in my last of a meeting about to be held at Boston, to discuss the subject of slavery in its relation to the church. The meeting in question took place, according to notice, and the proceedings appear to have been very interesting. An address "to all the ministers and church members, believers in Christ," throughout the United States, was adopted. It propounds the following questions:—

1. Why the gospel has not long since abolished American slavery?
2. Where lies the blame that it has not?
3. Are we authorised to expect that the gospel will yet abolish it?
4. If so, when? How? By what agency?
5. What ought we to do for this end?
6. How shall the gospel be so administered as to secure the abolition of slavery on Christian principles, and by Christian influences?

And then answers them by a "Declaration" under nineteen specifications, adding a solemn pledge of active and persevering effort for the speedy and peaceful abolition of slavery, as a religious duty. The meeting does not seem to have been so important or so generally attended as was anticipated.

DISSENTERS AND THEIR PRESS.—Long experience and repeated examples have proved, that, if the Protestant Dissenters would have their principles and interests maintained, they must themselves make provision for maintaining them. The arrangements of party and the efforts of journalism decide in England the government of the country. Of these elements, the latter is the more essential of the two. A journal may exist without a party, but no party can long exist without its journal. The reason why the Dissenters are so strong a party as they are, is, that they are not destitute of representatives in the periodical press: the reason why they are no stronger is, that their press is not more efficiently supported. In Parliament and in the country, the Dissenters will never be much stronger than they are, until their press is much better supported than it is. At present, the Dissenters are in the condition of the weakest party with the strongest principles. A wider contrast cannot be, than that between the intrinsic power of those principles, and the miserably weak and forlorn efforts put forth for their assertion and maintenance.—*Patriot*.

CATHOLIC INSTITUTE OF GREAT BRITAIN.—On Tuesday, the annual meeting of the members of this society was held at the Freemasons' Tavern, Great Queen-street. The present is the first meeting of the members held since the reorganisation. There are at present, in the districts within the operations of the Institute, 35,100 poor children utterly destitute of all means of education; and of these, the report added, 30,000 were the children of Catholic parents. The receipts for the past nearly doubled those of any preceding, the total amounting to £2,776 11s 8d., viz., to the educational branch, £1,534 2s. 5d., and to the general, £1,232 9s. 3d. The report next stated, that out of 522 congregations in England, but sixty-three had forwarded subscriptions. Amongst the grants for the Institute, for the purpose of building schools, was one of £500 for building and enlarging a monastic establishment in Yorkshire.

THE POLITICAL ADMINISTRATION OF PATRONAGE IN OUR ACT-OF-PARLIAMENT CHURCH.—It is notorious that the crown of this country has usurped, with regard to spiritual affairs, all that used to belong to the more ancient tiara. In other words, the sceptre of Queen Victoria has succeeded to the keys of St. Peter. To all intents and purposes, the Premier of the day nominates to the Anglican bench. No less than fifty dioceses, at home and abroad, are filled up as he directs. The British bishops are all of them peers of Parliament, with the exception of Sodor and Man. One-third of the Irish prelates, in triennial rotation, are the same. So that worldly motives, in all ordinary instances, influence the appointment. Our prelacy, therefore, can scarcely escape from the snares and temptations of secular life, in its most dangerous forms. The court and the senate, the Garter and the Bath, the levee and a gay metropolis, withdraw them from their spheres of clerical and pastoral duty for at least five months out of the twelve, whether they will or no. Meanwhile patronage works away at them with innumerable enchantments. The ascending scale of episcopal revenue, although not quite so bad as it was, cannot fail to exercise a certain influence. Curious instances of it occur in the "Life of the late Lord Eldon." What the facetious Doctor Jortin used to say is but too true—that twelve votes at an election are more valuable, even for reverend divines, than commentaries upon the twelve minor prophets. Then, there are sons, brothers, and nephews, all hovering around the precincts of power. Vacant deaneries and chancellorships, the golden and silver prebends of the Palatinate, rich masterships of sinecure hospitals, with stalls so well lined with velvet, and something besides, that their occupants are sure to get as somnolent as Eutychus, even though an apostle were preaching—all these allurements go to undermine vital godliness, and annihilate independence. The leprosy thus engendered extends from the bench downwards. Preferment tickles every clerical conscience. A thousand knees may be bent against it, as one would in common charity imagine: yet there is no resisting what is irresistible. We appeal to myriads of facts passing daily before our eyes; and Mammon will assuredly triumph in the Anglican church, so long as benefices are to be bought and sold, or whilst secular statesmen are permitted to select prelates upon principles adverse in their very character and nature to spiritual considerations.—*Bridges on Patronage*.—Tract No. 4. Anti-state-church Association.

CHINESE LIBERality.—Keying, the well known commissioner of the Emperor of China, has made a donation of 900 dollars (about £190) to the Seaman's Floating Hospital.

ADVERTISEMENTS.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

THE ANNUAL ASSEMBLING of the GENERAL COUNCIL of this Association will take place at the New Hall, Wellington-street, Leicester, on THURSDAY NEXT, MAY 7th. The sittings will commence at Eleven a.m. A Public Meeting will be held in the Evening, and the deliberations of the Council will be resumed on Friday morning. The hospitality of the friends at Leicester will provide for the entertainment of the members during their stay.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.—The SECOND ANNIVERSARY MEETING of this Association will be held at the London Tavern, Bishopsgate-street, on THURSDAY Evening, the 28th of May. Dr. THOMAS PRICE, the Treasurer, in the Chair. Chair taken at Half-past Six precisely.

THE PICTURE of the INDEPENDENTS asserting LIBERTY of CONSCIENCE in the WESTMINSTER ASSEMBLY of DIVINES, Painted by J. R. HERBERT, Esq., R.A., will be on View for One Week, in the Congregational Library, Blomfield-street, Finsbury, from Monday, 4th May. Admission Free, on presentation of card.

THE COMMITTEE of the BAPTIST MISSIONARY SOCIETY have much pleasure in announcing the following Donations towards the Funds of the Society. The whole are to be appropriated to special objects, or in such a way as not to relieve the debt now due by the Society, and which amounts to £5,003 7s. 6d.

This debt will be paid (it is hoped) by contributions of One Shilling each, from the friends and members of the Society. Further donations towards special or general objects will be thankfully received by the Treasurers, W. B. Gurney, Esq., and S. M. Peto, Esq.; or at the Mission House by JOSEPH ANGUS, Secretary.

33, Moorgate-street, May 1, 1846.

DONATIONS.

Made at the Annual Meeting of the Society, held on Thursday, April 30, S. M. Peto, Esq., in the Chair; and, by adjournment, in the Evening, Sir E. N. Buxton, Bart., in the Chair. Not for the debt.

| | £ | s. | d. |
|---|------|----|----|
| Executors of Rev. Thos. Boyce | 100 | 0 | 0 |
| Mrs. J. Broadley Wilson | 30 | 0 | 0 |
| Mr. and Mrs. W. Nash | 20 | 0 | 0 |
| A Friend on the Committee, for a Mission to China | 500 | 0 | 0 |
| Ditto, £250 a-year for four years | 1000 | 0 | 0 |
| Ditto, for New Missions or general objects | 500 | 0 | 0 |
| Mr. Stead, Bradford | 5 | 0 | 0 |
| Mr. Hills | 5 | 0 | 0 |
| J. Tritton, Esq. | 50 | 0 | 0 |
| J. Low, Esq. | 5 | 0 | 0 |
| G. Low, Esq. | 5 | 0 | 0 |
| J. L. Phillips, Esq. | 10 | 0 | 0 |
| J. H. Hatchard, Esq. | 5 | 0 | 0 |
| A Friend, for China | 50 | 0 | 0 |
| A Friend, for New Missions, for China, &c. | 500 | 0 | 0 |
| John Bousfield, Esq. | 5 | 0 | 0 |
| W. H. Bond, Esq. | 5 | 0 | 0 |
| J. Mackness, Esq. | 5 | 0 | 0 |
| J. Danford, Esq. | 5 | 0 | 0 |
| Rev. A. Russell, for College | 5 | 0 | 0 |
| T. Bignold, Esq. | 5 | 0 | 0 |
| T. Pevsner, Esq. | 10 | 0 | 0 |
| Warren Danford, Esq. | 5 | 0 | 0 |
| Rev. M. Daniell | 5 | 0 | 0 |
| Mr. Cotton | 5 | 0 | 0 |
| Rev. C. Stovel | 5 | 0 | 0 |
| Rev. W. W. Evans | 5 | 0 | 0 |
| J. U. Harwood, Esq. | 5 | 0 | 0 |
| E. Willett, Esq., Norwich | 5 | 0 | 0 |
| E. Forster, Esq. | 25 | 0 | 0 |
| T. Harbottle, Esq. | 5 | 0 | 0 |
| Messrs. A. and H. Bowser | 5 | 0 | 0 |
| Mr. Cartwright | 5 | 0 | 0 |
| J. Colman, Esq. | 5 | 0 | 0 |
| J. L. Benham, Esq. | 5 | 0 | 0 |
| R. S. Dixon, Esq. | 5 | 0 | 0 |

EVENING MEETING.

| | | | |
|-----------------------------|-----|---|---|
| Sir E. N. Buxton, Bart. | 25 | 0 | 0 |
| C. Burls, Esq. | 5 | 0 | 0 |
| G. T. Kemp, Esq. | 50 | 0 | 0 |
| C. B. M., his own Executor | 150 | 0 | 0 |
| Mr. Marlborough, for China | 50 | 0 | 0 |
| A Friend | 5 | 0 | 0 |
| Mr. W. Barker | 5 | 0 | 0 |
| Mr. Walkden | 10 | 0 | 0 |
| Mrs. Marlborough, for China | 5 | 0 | 0 |

METROPOLITAN COMPLETE SUFFRAGE ASSOCIATION.

THE ANNIVERSARY MEETING of this Association will be held at the CROWN AND ANCHOR, STRAND, on WEDNESDAY, MAY 20th, at half-past Six precisely. WM. SHARMAN CRAWFORD, Esq. M.P., (the President), in the Chair. A. COCKSHAW, Hon. Sec., 48, Baker-street, Lloyd-square.

CHARITABLE TRUSTS BILL.

AT A MEETING of the MANAGERS of the PARTICULAR BAPTIST FUND, especially convened 28th April, 1846, to consider a Bill introduced into Parliament for securing the due Administration of Charitable Trusts.

The Rev. JAMES SMITH in the Chair.

It was moved by W. L. Smith, Esq., and seconded by the Rev. Geo. Pritchard—

That this Charity, established in London in the year 1717, for the aid of poor ministers, whose congregations are incapable of affording them the means of a reputable support, and for the education of pious young men for the Christian ministry, has been conducted, during the 130 years of its existence, in accordance with the design of its founders—by managers annually chosen, many of whom, from time to time, have been large contributors to its funds in their lifetime, or by bequest—its accounts have been annually audited, and it has never suffered loss by litigation, or the default of any one of its officers.

Moved by James Low, Esq., and seconded by J. H. Allen, Esq.—That the managers have heard with alarm, that a bill has been introduced into Parliament, which, if passed into a law, would impose a tax on the income of this Charity, and compel the attendance of its gratuitous officers upon Commissioners with unprecedented and enormous powers.

Moved by Charles Jones, Esq., seconded by Samuel Gale, Esq.—That such a bill is adapted seriously to injure this and similar charities, especially amongst Protestant Dissenters, inasmuch as charitably disposed persons will be unwilling to contribute to funds subject to so much interference and control; and to sustain offices of trust, the duties of which have always hitherto been gratuitously and disinterestedly performed.

Moved by the Rev. Charles Stovel, and seconded by John Penny, Esq.—

That a petition against the bill be presented to the House of Lords, and, if necessary, to the House of Commons; and that these Resolutions be advertised in the *Patriot*, *Nonconformist*, *Watchman*, *Times*, *Morning Herald*, *Morning Chronicle*, and *Morning Advertiser* newspapers.

WILLIAM BAILEY, Secretary.

Printed by JOHN HANLER, of No. 1, Montague-place, Islington, in the county of Middlesex, at No. 4, Crane-court, Fleet-street, in the parish of St. Dunstan in the West, in the city of London; and published by EDWARD MIALI, of No. 1, Belgrave-place, Tufnell-park, Holloway, in the county of Middlesex, at the office, No. 3, Whitefriars-street, Fleet-street, in the parish of St. Dunstan in the West, in the city of London.—MONDAY, MAY 4, 1846.